

THE
VICTORY OF TRUTH
FOR
The Peace of the CHURCH,
To the King of
GREAT BRITAIN;

To invite him to embrace
the Roman-Catholick Faith.

By Monsieur *De la Mili-*
tiere, Counsellour in Ordinary
to the King of *France*.

With an Answer there-
unto, Written by the Right
Reverend *John Bramhall*, D.D.
and Lord Bishop of *London-Derry*.

Corrected according to his Lordships own
directions in his Vindication of the
Church of England.

Theophile Bouchet de la Millietiere

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Answer there-
 tion by the Right
 Rev. J. J. D.D.
 of London-
 ing to his Lordships
 in the direction of the
 Church of England.

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To the King of *Great Bri-*
tain, inviting his Majestie to em-
 brace the Roman Catho-
 lick Faith.

SIR,

TH E Wisedome of Gods
 Councels is far above the
 prudence of men, who are
 in some measure void of the
 knowledge of his grace. Some, know-
 ing neither God, nor his providence,
 look upon all the events of humane
 life as hapning by chance. And ima-
 gine that which we call good or bad
 luck to have no other cause then ha-
 zard, according as every mans prudence
 or imprudence conducts his life. Others
 acknowledging a Divine providence,
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but meerly after the manner God hath manifested it to the world by the instructions and judgments of his Law, think all Gods mercies, which heap prosperities upon them, to be the effects and testimonies of the favour wherewith God cherisheth his own people. And the IIs, which oppress mans life with miseries, to be arguments of Gods anger, and hatred upon them he so handles; but Christians, to whom God hath by his Gospell revealed the counsell of his mercy in Jesus Christ, know, that in his Crosse, on which to satisfy the justice of the Law, he hath bore the pain of our sins, and changed the use of afflictions for those he calls to his Communion. And that he makes use thereof, first to humble them, that they may acknowledge their sins, that by desiring deliverance, they may come to the faith of his Grace, which doth deliver them. And being entred into Communion with him by Faith, and by the exercise of the same afflictions accom-

accomplishing in them the work of his Grace, in giving them, by his consolation in their patience, the hope of that glorious happiness which he hath promised them and which transports them to the loving of him. Those therefore that have this faith and this hope, judge otherwise then men of this world, upon the event of Goods and Ills, which accompany mans life.

Considering, Sir, the present fortune of your serene Majesty, no way corresponding with the Majestick condition of your birth, I humble my self with you in sight of the powerfull hand of God, who is the onely Judge, and Master of all Monarchs, that I may ascend by those steps, whereto the Gospell addresses us, even into the very counsel of his infinite mercy. And I find there, that the disaster of this great calamity, which invirons you, hath been wrought by the wisdom of the King of Kings, who will demonstrate in you, whom he hath honoured

with his Unction and Image, an admirable effect of his Grace & power, I say, Sir, that the King of heaven and earth, who hath humbled himself infinitely more low then you are, approacheth to you under the coverture of so many sad adventures, which make triall of you, by such strong revolutions, that all the world doth tremble. He comes to take you by the hand, not onely to reestablish you in your Throne, but to make you sit in his, that you may reign with him eternally, after you have imployed the Scepter, which he shall replace in your hand, to re-establish his Kingdom among your people. It is easy for me, Sir, to render a reason of this judgement I make of that of God upon your sacred person, and to explicate unto you, not onely the causes and effects of the ill which is come upon you, but also the way, the use, and the successe of the remedy, which the hand of God will give you, to accomplish this work of his mercy. If we seek
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the Cause, which hath made the hand of God, so grievously heavy upon the sacred head of the King your Father, and which pursues yet after him your Royal Person with so many sinister accidents, that hath brought this great desolation on all your Kingdomes, this confusion, and subversion of their peace and former prosperity, this change into which they are so blindly precipitated, to part with that form of Government that God had established amongst them, under which they had lived so happily for so many Ages past, to be slavishly yoked by the armed hand of a Tyrant under the false pretence of Liberty; It will be very easy I say, to find the Cause, and acknowledge it by the Effects.

You are not ignorant, Sir, and all the world knows it with you, that the reason why this Paricidal Parliament hath so cruelly persecuted your Royall Father, hath been the Ecclesiastical Government which they desired

to change by the abolition of Episcopacy, and suppression of the Liturgie, and Ceremonies whereby the Protestants of your Kingdome had yet preserved the face or image of the Catholick Church. Those, whom they call Puritans and Presbyterians, coveting to live under the form of the Genevian Discipline, could not endure the form of that antient order, which the Royal Authority had retained as instituted by Divine Right, and necessary for its conformity to preserve in Christian Estates the form of a Monarchicall Government. From whence the Puritans and Presbyterians did conceive and alwaies keep in their breasts an implacable hatred against Monarchicall Government, for the Churches sake and out of their aversion to it. Which the prudence of King *James* your Majesties Grandfather, Sir, having judiciously taken notice of, did as wisely by an expresse Book, inform his posterity to take heed of it. And this King being
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versed in Church as well as State matters, foreseeing the inconvenience that might arise, expressed from his mouth, that which touched him at the heart in this familiar saying, *No Bishop, no King*. Which is become a lamentable Prophecie under his Successour. But, O Good God ! What Successour ? Such an one certainly, that had neither cause nor pretext capable to excite the hatred of Subjects against a King so mercifull, so just and so loyall, so amiable to his People, so venerable to his Neighbours, that upon this sole prejudication, wherein the Puritan Faction had instructed them, by making them beleive, that under that form of Government, and Ancient Service, the King and Bishops had an intent to introduce the Roman Catholick Religion. This was the venome, which the Puritan Faction infused into the hearts of the people, to fill them with hatred against a King so worthy of love.

And this Republican Parliament, endeavour-

deavours to erect it self in Sovereign Authority, by annihilating the Kings. Judged no occasion more favourable for their design, than to act the Puritan; that they might come to the execution of their desires: which they have done at last by the Sacrilegious Paricide of their Archbishop and of their King. This was, Sir, the Master piece of mans malice, and the Devils stratagem, which have caused the miseries which are fallen upon your Crown, and person, by the lamentable fate of that Succession, which should have befallen you. But the justice and wisdom of God in this conjuncture, hath other ends. Every one knows that this Archbishop bred up in the Schism from the Roman Catholick Church, had no other thought nor inclination, than to re-unite into one body the People divided into Sects amongst themselves, as well as from the Church, and to make himself Chief Head of this Schismaticall Body.

And

And we see God hath permitted his own People, divided amongst themselves to be his Executioners.

The King otherwise accomplished in all Royall and morall virtues, did use in the Schism, by the Law of his Predecessours, the Authority God gave him in temporall matters, for governing spirituall, and Stiled himself the Head. Its for this reason that God, chastizing in his person the crime of his Predecessors, would declare unto us by the tragical spectacle of an unheard of death, in a King no less innocent than lawfull, that so strange an effect of his anger hath had no other Cause, than to teach all other Princes in the Schism, with what severity he can vindicate his glory in the injury done unto the unity and authority of his Church.

But if, Sir, such is the Effect of Divine Justice and Wisdome in the cause of your misfortune, yet Gods mercy surpasses it, and this is the effect that

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concerns you. For God makes it here
 plainly appear unto your Majesty, that
 the Reformation, which the Authors
 of the Schism have pretended to
 make in this latter age, hath been un-
 der the pretext of so good an out-
 side) no other thing in effect than the
 intire ruine as well of the faith and
 very form of the Church, as of the
 Civil government of the Common-
 wealth instituted by Divine authority.
 This is the Lesson God sets before your
 eyes, in the history of this sad Revo-
 lution which hath so wounded you,
 that the feeling thereof is to be your
 instruction. You shall see, Sir, through
 all the circumstances of these tragicall
 effects, which have produced the trou-
 ble and changed the government of
 your Estates, and ravished your Crown
 from you, That the new Religion
 your Predecessors embraced after the
 Schism is the onely efficient cause, by
 the maxims and foundations of the
 Plot, which the Authors thereof
 have

have called the Reformation of the Church.

Their new opinions very easily slid themselves under this apparent colour through the clefts of the Schism into the hearts of the Bishops, who rendred themselves culpable. But neither did they themselves that received this novelty, nor the Kings that authorized them, think they should charge themselves with *Uria's* packet, which would abolish both the Bishops Authority, and the Kings Sovereignty. For men are alwaies blind in the works of Darkness, which they do by the instinct of the Devill, who goes disguising himself into an Angel of Light, that he may induce them to commit evill. And their blinding passions do insensibly draw them into precipices of mis-haps, whereof neither the extraordinary steepness, nor great depth is by them discerned.

Certainly whosoever should have interrogated *Peter Martyr*, and *Martin Bucer*,

Bucer, who carried *Calvin's* Reformation into *England*, if they went to introduce the Brownists opinions, who by maxims receiv'd from their hands, did a little after think upon a more exact purity, by the motions which they supposed the holy Ghost suggested to them, from whence it is, that they esteem themselves more Reformed Puritans? Whosoever likewise should have enquired if they came to tell them they might be of what Religion pleas'd them, and to extinguish all Ecclesiasticall Discipline, rule and form of a common faith, according to the opinion of the Independents? Whosoever should at last have ask'd them, whether the Sword of the word they carried in their mouths, was to cut off their King, and Bishops heads, that they might give a form altogether new, as well to the Kingdom as to the Church, what would they have answered? They would have purged themselves, and avouched their innocence, with

with their hands upon the new Gospel they carried about them, that their intentions were further distant from these thoughts, than the earth is from hell. And nevertheless this thing is no waies to be doubted of but altogether apparent at present, that *Calvin*, *Martyr*, *Bucer*, and the Bishops which admitted their Reformation, and the Kings which authorized it, have brought in by the maxims of their foundations not onely Protestants, but Brownists and Independents. The Bishops that admitted this Reformation, saw not that from it would spring a Sect of Presbyterians, Enemies to the Hierarchy of the Church, and order of its institutions, as well for the service as government, and would ruine their authority, that they might abolish Royalty it self. But neither did *Calvin*, *Martyr*, nor *Bucer*, know that from the maxims of their Reformation would spring up the Brownists and Independents, who would ruine their
Refor-

Reformation by introducing an indifference concerning Religion.

This is that, Sir, which the history of things hapned in the progress of this Reformation (the knowledge whereof your Majestie carries engraven in your heart by too bitter resentments) represents unto your eyes, to the end all the world may see the nature and Genius by the Effects of its maxims. I will represent them, Sir, to the eyes of your Majestie, by a demonstration so lively and evident, that no reason shall be able to contradict it, you shall see that the punishment you suffer, and under which your Estate groans, is the true effect, as the very punishment of the sins your Fathers committed, and transmitted to you, then, when under the pretext of this blind Reformation, they abandoned the faith of the Church, and her Communion. For it is after this manner the just vengeance of God punisheth sin by it self, and that its own proper work becomes the punishment

it deserves. This Religion, for which the Bishops, Kings and people have forsook the Church, hath destroyed them both and reduced the people to live without Bishops, without Kings, without a form of Government, and without Discipline in Religion, under the Tyrannie of a monster, who, without being either King or Bishop, attributes to himself all authority both in State and Religion. This which I declare unto your Majesty, Sir, is to make you understand, that this terrible work of the hand of God, which afflicts you after this manner, is nevertheless a judgment of his mercy for you. For you may clearly see he sends you not this trouble, but that you may perceive the sin, whereof it is the off-spring, by withdrawing your self, both from the one and from the other, through the knowledge he gives you of the horror, by the grief, you resent by its Effect. You shall, Sir, see it evidenced by the consequences of the Ma-

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xims,

xims, upon which the Authors of the Reformation your Fathers embraced, have laid their Foundations.

The Foundations of *Calvins* Reformation are laid upon these two Maxims, which he, and all those that forsook the Church with him, hath delivered as indubitable to his followers, The first is. *That the Roman Church was fallen into ruine and Desolation, by error in its Faith, Idolatry in its Service, and Tyrannie in its Government.* The second; *That the onely way to reform and re-establish it in its Originall Purity, was to conform the Faith of its Doctrin, Service, and Government, to the dictates of holy Scripture, of the sense whereof every private Christian ought to be the Judge, for his own proper Salvation, by the light of the holy Ghost, which conducts him.* They saw, that if they did not suppose these Maxims for the causes of their Reformation, they could not pretend any that could oblige them to forsake the Roman

man Church, which they had a mind to leave, that they might frame a Contrary Party, and wage war against her. For they could not deny the Church from whence they separated, the title of the true Church, but in accusing it as they have done, of Errour, Idolatry, and Tyrannie. And if we suppose this accusation for true, they could not bring in the necessity of a Separation, to make their Reformation, but in excluding the authority of tradition, and the publick judgment of the Church, and reducing the rule of their Reformation to the Scripture it self, interpreted by every private mans judgment.

Your Majestie, Sir, shall now see, that out of these Maxims which the Bishops of your Realm (already become Schismatics) received for the causes of the Reformation they admitted, there was first of all formed the Sect of Puritan Presbyterians, against the Protestant Episcopalians, who

Could not subsist against them, upon the foundation of those Axioms. And that at length the Brownists, the more Reformed Puritans, did raise themselves upon the same Foundations, who have since begot the Independents to ruinate the Presbyterians, by the same reasons, that the others had ruined the Protestants and Episcopacy, and with Episcopacy Royalty it self. In such sort, that all this dreadfull disorder, which makes your Kingdoms to be a *Chaos* of lamentable confusion, wherein your authority at present is extinguished, comes from these Principles of that Reformation, which is the natural source thereof.

Your Majestie, Sir, may clearly perceive this to be as I have related it. When the Bishops consented to these Principles of Reformation, they renounced as to the faith of the Catholick Church the *Sacrifice of the Mass*, *Transubstantiation in the holy Eucharist*, the number and vertue of seven

Sacraments, Justification by inherent Righteousnesse, Merits, Prayer for the Dead, Purgatory, and the Authority of the Pope, and adhering of all the faithfull to St. Peters see at Rome. But they retained nevertheless, the Episcopall dignity, and authority, with a part of the Liturgie, and Ceremonies of the Roman Catholick Church.

But the Puritan-Presbyterians have cast away all forms of Hierarchy, and community of the Liturgie and Ceremonies with the Church of *Rome*, as pernicious remainders of the Papal Tyrannie and Idolatry, as they call them. And that they might oppose both parties according to the first Maxim of their Reformation, they brought in a form of government altogether novel, and composed a form of Service altogether new. Upon which they have had so much advantage against the Protestants in combating them with the reasons of their Common principles, and in stirring up the people heated with

the zeal of Reformation, that it was impossible for them to subsist, if the Puritans could be but once supported by the Authority of Parliament, against the Authority of the King, who onely did support the Protestant cause, not by arguing but by command. For Controversy, by their Principles, was all for the Puritans against the Protestants.

Could they without Tradition, by the holy Scripture alone, interpreted by the judgment of every private Christian, find Episcopall Dignity, and its Authority, with Distinction, and superiority of power above other Pastors and Ministers? But could certainly, without doubt, by the Authority of the holy Scripture assisted by tradition, which declares the lawfull sense. But in doing this, the Victory it gives them, obligeth them likewise to acknowledg the Authority and Primacy of the Pope for the government of the Catholick Church, as founded in the primacy of St. *Peter* receiv'd in the College of the Apostles,

as well for the Government of the universall, as of every particular Church, from whence every Bishop derives his Authority. Then thus it must be, either that the Protestants abandon Episcopacy as a seed of Tyrannie, and become Presbyterians; or in retaining it, do enter again into the Communion of the Pope, and Bishops who adhere to him. Though there be no need to speak here, that their sole Division makes it impossible for them to subsist, by the reason which the great Bishop and Martyr, *St. Cyprian*, represents to all Bishops, in declaring the obligation they have strongly to retain the Unity of the Church, by the not to be divided Unity of Episcopacy, whereof every one doth solidly possess his share, upon which he admonisheth them, that if any one goes to separate himself, it shall happen to him, as to a Beam drawn from the body of the Sun, which shall have no more part, through its division, in the Unity of the

light that continues in the body. And as to a Bough broken off a Tree, which shall spring no more, having no more share in the sap which remains in the body and root thereof. Even as a Rivulet cut off from the fountain will dry up, being no longer Supplied with water from it. Which is that, Sir, your Bishops cannot avoid. And it could not otherwise be, but that they, having separated themselves from the Mother-Church, should be extinguished, and vanish away as is come to pals. And must be that their punishment was the proper work of the cause of their Error. That their Reformation made them lose their form.

But if the Puritans have had this advantage upon the Protestants, by the Common principles of their Reformation, that which the same principles have given the Brownists is far greater, whereby they have withdrawn themselves from those Puritans, which profess the Genevian Discipline, to a more
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exact Purity, which their Spirits, interpreters of Scripture sense, have suggested to them. Behold how one party wars against the other, and the victory of the last. The Puritans of the Genevian Discipline have constituted Articles of Faith, and formd their Confession, to which they oblige all those that receive that Communion.

But this Law, which by authority prescribes a common belief among all the Communicants, cannot agree with the second Maxims of their Reformation, which plainly saies, Every believer, by the assistance of the holy Ghost, can and may interpret the sense of the sacred Scriptures. For if one supposes that true, no other Authority can bear rule over the Conscience, nor prescribe it any thing beyond the sense that the spirit suggests to it in interpreting the Scripture. Upon which grounds the Brownists set upon the Presbyterians by all the same Authorities, upon which they founded theirs, to separate them-

themselves from the Church, and renounce its determinations.

They maintain, That to oblige the faith of Righteous men to a formular confession, which can have no other, than an humane authority, is to bring them forthwith under the Papal Tyrannie, from which the Holy Ghost hath freed them. Against this the Calvinists have no reply, with which they do not wound themselves, and pronounce their own condemnation. For they can answer nothing pertinently, if they do not borrow the reasons the Church hath against them. So God, perpetuall protector of his Church, causes her Enemies to pronounce her victory with their own mouths, whilst that they issued from the teeth and mouth of the Serpent, to make war against her, do wage it among themselves, and kill one another. From these Brownists, as your Majestie, Sir, know much better than I, have proceeded the Independents, which are not risen, but since

since the Advantage the Puritan-Presbyterians had upon the Protestants, by the Authority of the Parliamentiers.

These are those, that have produced this false Prophet of blood and slaughter, to end this last Act of internall Reformation, which he himself preaches to his Musulmans, with his sword in his hand, after he hath broke the Cross, and changed the Episcopal *Crosier* into a Muthering *Axe*.

By this same spirit of the Brownists, in which he hath been originally instructed, by using disputes, he deduces Fundamental Maxims of the Common Reformation among them: he wars against the Presbyterians with much more advantage, than he did against the Protestants, from whence he promises himself to make them all submit to his opinion, which is an indifference of all opinion in Religion.

Which shall fall out without doubt according to his own mind, if they will
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but follow the Consequences of their own Maxims : For the reason whereof, he gives Liberty to every man to believe and Propheſie that which he thinks the Spirit ſuggeſts to him. But he thinks in making theſe People, ſeparated from the Church, taſt the Liberty of Conſcience, he ſhall rally all their Different Sects into one body, to ſet them againſt the Body of the Catholick Church, to the end he may deſtroy the Pope, and Biſhops that conduct her, and exterminate the Kings that defend her. He calls it Gods great work, he aſſures the ſucceſs to all them that follow him, by the revelations he pretends to have received at his faſts, his prayers, and reading the holy Scripture. But it is no wonder he can aſſemble ſuch a number of followers by the urging of their Maxims : For ſince they have produced theſe different Bodies of Reformed Batallians, and reforming even to infinity, Proteſtants, Preſbyterians, and Browniſts, who being

ing in perpetuall war cannot agree among themselves; He comes further, as more fit to serve himself of their Maxims, to put them to the *Ho there*, by his indifference and abolishing all Laws that rule upon the Conscience, and leaving every mans thoughts free, with Liberty to prophesie, and interpret the Scriptures, according to the sense his Spirit dictates to him. For, as to the remainder, he troubles not himself to see by this Spirit the prodigious number of Sects and Insects swarm about, who daily vomit forth more monstrous opinions, than can come from the Bottomless pit. For let there be what difference so ever among them, they all agree in his indifference,

By this Catastrophe of the Reformation, undertaken by those that have divided the Church in these latter Ages, you see, Sir, what hath been both the Design, and Genius. It is not I, but God that represents these things
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to your Majestie, that addresseth them to you by my mouth, that hath set these things before your eyes in Characters not to be defaced. And he himself is descended from Heaven to write them with his own hand, environed with the fire and thunder of his Anger, which appears enlightned upon you. But from the middle thereof you may hear the voyce of his mercy, recalling you to him, and declaring to you, that all this he hath done, to let you know the sins of your Fathers, by with-drawing you from them, that he may recall you to his Church, where all benediction shall be given to you. For true Piety and Religion, whereof she hath been made the Guardian, finds there (as the Apostle speaks) the promises of present life, and of that which is to come ; And your Faith, which God will work in you by the vertue of the Cross, in the present affliction wherein you are, submitting all your desires to the Wisdome of his Counsel, and power of his strength,

strength, shall meet there the comfort of your patience, conformable to the hope you shall put in him. When you consider with your self; the work that God shall have wrought in you, That the Wisdome of the Judgements of God is without bottome ! That the Knowledge thereof is very difficult ! That it is impossible to find it out, if he himself doth not manifest it ! He will manifest it to you, Sir, and you may see it, if you consider the great abyss that was between you and God; how far you were drawn from him, before he came to you after this manner, and drew himself near to you, that he might draw you to him.

When the King your Father had the Crown upon his Head, and was sitting upon his Throne in the middle of his flourishing Kingdomes, in the abundance of all prosperity and glory ; And that you, Heir to his Majestie and Royal Pomp, bred up your spirit, among these mundane delights, of the desire
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and hope of adding to the lustre of your Grandfathers, the splendor of your brave Actions, wherewith your politick and military virtues should adorn your life, and the Historie of your Reign: What's this then, when all the reasons of State, as well as those wherewith your Conscience had been onely instructed, would have kept you engaged in this new Religion; the error whereof you have suckt in with the milk of your infancy, your eyes and your ears should have been capable of seeing and hearing the Truths which now make known to you the fault, and the condemnation, which God by the Wisdome and power of his Judgements hath drawn from it self, and his proper works, that you may feel the effects? How should you have been able to have discovered, under this fair shew of Reformation, whereof she hath taken the Title, under this splendid lustre which she hath put upon her face, of Knowledge and Eloquence, the gifts
whereof

whereof shine in her Doctors and Ministers; of the reading, and particular regard she commands them to have towards the holy Scriptures; of the familiar Texts, which adorn their Pastors Discourses and Preachings; of the popular exercises of her Psalms and Canticles; of the Prayers and Orisons which are extracted and interwoven with the Understanding, which gives consolation: Should you have been able to have discovered, I say, that under this appearance of Piety she had dis-avow'd her strength, if God had not at present let you see it in the works of horror and confusion, deadly to Christian piety and charity, destructive to all Form of Religion, Enemies to all Order of God, which she hath produced by the consequences of her Fundamentall Maxims? Sir, Had your Majestie taken notice of the imposture and deceit which the Father of Lyes hath hidden under these Baits, that they themselves, whom he made the

first Instruments and Authors of the division of the Church, did not perceive, for they would have abhorred it had they known it would have been such? This is then truly the great work of God, whereof this false prophet understands not the reason, when he speaks thus, God hath certainly done this work: And God hath raised him up himself, to put this confusion among them which have forsaken the Unity of the Church, in dividing themselves into a thousand Sects, of which they acknowledge at present, that no one can call himself the Church. For the Sect of the Protestants cannot pretend to it, since she her self subsists no more: but that every one sees her justly perished, by the same Maxims that separated her from the Church; and that the Presbyterians, which seduced them, have now destroyed them. Nor the Sect of the Presbyterians, which is under the yoke of the Independents, who cut their throats with the same Swords,

Swords wherewith they warred against the Church: For they brought them, by their own Maxims, to renounce all Discipline, all Government, all Law, and all Rule of Unity, and by consequence all Form of the Church. This cursed *Cham* hath then discovered his Father's filthiness, that is to say, of the first Author of this pretended Reformation, who being drunk with the wine of his error, did not himself know it.

But if God pleases, the impudence of this brazen face, who hath lost all shamefacedness, being not afraid to discover, by his Independence, the Foundations of this preposterous Reformation, shall now touch his brethren with compunction and shame, that they may return to their common Father.

He will make the Presbyterians and Protestants to understand, that it was the spirit of senselessness and error, which made *Luther* conceive and undertake the design of dividing the

Church, under pretext of a false Reformation. From whence they will perceive (if they can but come to themselves) that one ought not to desire, neither that any one can do any thing true or lawfull, but in the Union, and by the consent of the Church, and the rule of Tradition, which she hath receiv'd from the Apostles, and conserved by a continued succession.

As God, Sir, draws light out of darkness, so your Majestie sees, that he makes your salvation to come out of your calamity. But this is not for you alone. That which he will do in your Majestie, he will bring to passe in all your Kingdomes, by your Person. And not onely in all your Kingdomes, but in all the places, which are separated from the Church, as your Kingdomes are.

That which you have singular in this case, is, your being the greatest King of the party divided from the Church, & your Kingdomes the greatest and most flourishing

flourishing Estate that hath receiv'd this novelty of Religion, where she hath found the most powerfull Sanctuary, and where she hath planted her seat the most eminent, and most assured ; This is likewise a reason why God hath put her into this confusion, in destroying her by the different Sects which she her self hath ingendred, that all the world may know the spirit of error, from whence she hath taken her Original.

For all the world at present sees what this spirit is, and its nature ; if it is the Spirit of Christ, it is the Spirit of peace and truth ; if it be the spirit of Satan, it is the spirit of trouble and error, which hath raised the trouble and error which reigns at present in your Kingdomes.

Since such is the spirit of this new Reformation, and its Maxims, such are its works, that are at this day discovered, and made evident : who is that man that can defend it ? that can preserve it

in his conscience ? that can have repose or comfort in his soul, by adhering to it ? There's no need of Disputation or Arguments to convince it : She is convinc'd by her self, according to the character the Spirit of God hath stamp'd upon the Heretical man, by the Pen of the Apostle St. *Paal*, who commands us to depart for these reasons : *There is, saith he, a perverted spirit, that is condemned by it self.* This is the image that all the world doth see at present in this Reformation, and its Genius.

But there rests now one thing to do, which is, to apply this remedy of Salvation to the Conscience of the People seduced by the error. There is no more to do than to anoint the wound the Scorpion hath made, with the oyl thereof. For the way to heal them is now very easy, by reason their Reformation hath receiv'd such a miserable success. There is nothing more easy than to make the People know thereupon by the conviction of their Pastors, upon
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the very Foundations and Maxims of their Reformation, that they have neither Church nor Faith : But then when they supposed contrary to the promise of Jesus Christ) the Church was fallen into ruine, for pretext of reforming it, they have not been able to form an other, which hath the conditions of the true Church, but an infinity of different and contrary Sects among them, none of which can be the Church ; but in rejecting the authority of Tradition for interpreting the Scripture, and the judgement of the Church for the declaration of her Faith, They have abandoned the Unity of Faith, that every one might abound in his own sense, by the different opinions they have conceived. That which of necessity must cast them, as it is come to passe, into the Independence of all rule, and the indifference of all opinion in Religion.

And as modesty to accuse the Church of Errour in all the Ages, hath

been the beginning to make the Authors of this Reformation agree, that the Church remained pure in Faith during the time of the four first general Councils; they have afforded us a way by this to disabuse the People, they do abuse, when they accuse the Church at this day of Errour in the heads of her Faith, which they have rejected. For they can no longer avoyd falling into a manifest contradiction of the sense which they impute to the antient Fathers in points of Faith, which are in controversy between us. They cannot brand the Church at this day for having a different opinion in Faith from the Antient Church, without cutting their throats with their own proper contradictions, upon the opinion they attribute to the Fathers.

So that there is nothing more to do for the informing the People, separated from the Church, of the truth, and obliging them to enter again into her, than to make them understand the cheat
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wherewith they have been surprized under the name of Reformation, by convincing, in their presence, their Ministers, of an evident contradiction of themselves, by the consequences of the Fundamental Maxims of their Reformation. From whence results the indubitable Demonstration, which proceeds from the spirit of lying and error.

If it please your Majestie, Sir, to imploy this way for your instruction, and the satisfaction of your Conscience, that your Conversion and return to the Church may both open the hearts, and way for all the rest to follow your example, You cannot do it more solemnly, or commodiously, than in the place wherein you are at the present. We have in this place five Ministers of the Communion separated from the Catholick Church, who have gotten themselves as much credit and authority, through the esteem of their sufficiency, and reputation of their zeal, as any
that

that are in their whole body.

Your Majestie, Sir, may easily obtain of the King your good Brother and Friend, that they be called, by his Authority, to come (with all those of their Communion wherewith they would be assisted) and appear in presence of the Archbishop of *Paris*, and his Coadjutor, and the Catholick Doctors, which he shall please to bring with him. And there, Sir, your Majestie being present, they shall speak and answer with all security and liberty, that which their spirit and conscience doth suggest to them upon the evident contradictions of the principles and consequences of their Reformation, that, in all their different Sects which have forsaken the Church under this pretext, there is neither Church nor Faith. And that, upon the Points of Faith, where they have accused the Church of Errour, and have taken the opportunity to separate themselves from her, they are likewise separated from the Commu-

Communion of the Church of all Ages. So that they cannot any waies accuse us of diversity of opinion with the Antient Church, but that they again fall into an evident contradiction of themselves, as well as of the Antient Fathers, and of us.

These Ministers, Sir, will deny neither the desire of your Majestie, nor the Commandment of the King your good Brother, to render the duty both to their charge and to their conscience, unless by their tergiversation they will betray the weaknesse of their cause, and the condemnation which they themselves pronounce in their hearts.

But they'll love rather (as I think) ingenuously to present themselves, to yield to the truth, which they cannot contradict, than to incur the blame of being acknowledged formal enemies of the peace and re-union of the Church, through the perverseness of an obstinate Faith. I know not what to think, that they should rather love to
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fling themselves headlong, with their people, into the confusion and disorder of Independency, and indifference of all opinion in Religion, than to avouch the error and blindness of those who were the first Egressors from the Church by these Maxims, which have cast, by their consequences, their Followers into this abyss of irreligion, whereinto we see them at this present fallen.

And when the Ministers would let themselves be carried away to so unlucky a thought, I do no waies believe that in *France* the People would follow them, and adhere to their opinions.

This is wherefore, Sir, I dare hope that the Ministers which are in *Paris*, being obliged by the desire of you Majesty, and the will of their Sovereign, to submit to this Law, which their own Conscience imposes on them for the satisfaction of their own People (for the People will have no less affection, and will be no less desirous to see the success
of

of the appearance of their Ministers; and the answer they shall make) will yield to it, and will rather choose to walk in the way of honour, and a good conscience, than basely to appear desertors, at one and the same time, both of their Cause, and good Faith.

Whatsoever comes to pass, Sir, and whatsoever they do, whether they follow the motion of the Spirit of Peace and Truth, or whether the Spirit of Pride suggest unto them to avoyd and fly both the one and the other, your Majestie shall alwaies have all full satisfaction for your departing from the error, which you shall see forsaken or condemned by its own Ministers; and entring into the Church, which is the Pillar of Truth, and Rock of Ages, against which you see all the sail of different Sects, moving at every wind of Doctrine, through the deceit of them that conduct them, to break and shipwreck themselves. And then when your Majestie shall be entred into the Church

Church after this manner, and when all the world shall see, that the desire to glorifie God, by searching for the Truth, for the repose of your Conscience, and love of your Salvation, shall have been your whole motive, You need not doubt, Sir, but your example will make the like impressiion in all souls that are touched with the fear of God.

You need not doubt, Sir, for so much as God hath elevated your Majestie in birth and eminent dignity above the rest that are in the Communion wherein you have lived, They all seeing these circumstances of your change, and entrance into the Sanctuary of the Church upon the wings of the *victory of Truth*, which carries you thither alone, will be stirred up to give glory to God for the same causes for which you shall be rendered to him.

It concerns you then, Sir, to make your entrance by this means, and that you serve your self of this way to address you thither, to the end your conversion

version and return to the Church, bring to her, with you, by the solemn conviction of the error which hath dismembred her, not onely those which the division of your Fathers hath rent from her, but also all the rest which the same cause hath separated. For by the power which Truth hath upon the Conscience of men, when it is apparent, there is no doubt but it will come to pass after this manner.

When the People shall see that the Ministers called in the presence of your Majestie, either by their avowing of the truth, or refusal to appear, shall have been themselves the Ministers of your Conversion, every one will enter upon the examination of the causes and reasons of the Truth, which shall have moved you thither, which will have no less vertue to make the like impression in their souls, by the same means.

For whether the Ministers do sincerely yield to the Truth, which they will not know how to contradict, or
whether

whether they condemn themselves by their refusal of an ingenuous proceeding, the event of their Convocation shall be alike and universal in all places, where the same way to call back the People to the Church shall be practised.

There are no Ministers in *France* will know what to answer, when those of *Paris* shall be convicted. No others will by any manner of means dispute them concerning their sufficiency: But if they are wanting to the duty of a good Conscience, you may easily meet many more ingenuous, who will no waies refuse to acknowledge the Truth. By this way the People, who seek nothing but their salvation, and who have no interest more pretious, will be ravished to see themselves at last, by a plain, solid and sincere instruction, upon the true understanding of matters of the Catholick Faith, drawn from this Labyrinth of disputes, which are given them for matter. of Reformation,

no

For this effect, Sir, desiring to be assisting to the design of making the People see, by the conviction of their Ministers, that being separated from the Church under this pretext of Reformation, they are left by that means without Faith, and without the Church.

They have formed no Controversy more important, according to their own judgement, than that of Transubstantiation in the holy Sacrament of the Eucharist. They accuse us for having

Intro-

Introduced, by the truth of this change, the necessity of adoring Jesus Christ in this Sacrament, or the Sacrament it self, which we maintain to be Jesus Christ himself. They impute unto us, that in this we have altered the Faith of the Antient Church, to which they say, both this change, and the adoration of the Sacrament hath been unknown. They make this the principal cause, forsooth, of their sole necessity of separating themselves from us.

And being not able to deny, that the whole Antient Church did solemnly offer the Sacrifice of the Body and Blood of Jesus Christ to God his Father, according to his institution, in the holy Eucharist, they also cloak their difference in this subject, from the Antient Church, and from us, with this, That the Antient Church did not believe (as they presume) Transubstantiation with us, nor by consequence the Sacrifice, as we do, saying, That to this purpose as they reject in our belief
Tran-

Transubstantiation, so they have for the same reason likewise abolished the Sacrifice, which the Church celebrates at this present. I have made it evident, Sir, that the Faith of the Church at this day is conformable to the Antient upon this change, in a Book which I have published against the defences brought by Minister *Aubertin* upon the passages of the holy Fathers, in his Book of the Eucharist.

I have reduced the demonstration of the Truth to this point, *viz.* That all the holy Fathers have believed, that by the change, which interposes it self in this Sacrament, there is rendred, the same Flesh, and the same Blood of Jesus Christ, received by the mouths of Believers, whereof Jesus Christ speaks in St. *John*, where he commands us to eat and drink them, that we may have eternal life. The Minister hath not been able to contradict this truth, but in formally contradicting the sense which the Authors of his opinion, before him,

have attributed to the Fathers, as conformable to them, and in making the sense of the Fathers formally contrary to that of Jesus Christ, and that which he attributes to them formally contrary to the true sense which they have and do declare in clear and expresse words. I have convinced him by the proof of an evident demonstration in this little Treatise. And if he be called to answer upon this conviction, the Truth will be found to be victorious, either by his good or his evill Faith. And as their Consciences tell them, and bite them for having introduced, by their Reformation, all Opinions equally contrary to the Faith of the Church of all Ages. When they see themselves reduced to this extremity, they cast themselves into the retrenchment of their Fundamental Maxims, which is to admit of no rule of Faith, but that of the Scripture, interpreted by every mans reason. Upon that I have convinced them by a Demonstration without Reply, that by
the

the design of their Reformation, founded upon the use of this rule, they have neither Church nor Faith, but have lost both. Which they must avouch if they be called to answer there, or that the Truth shall conserve its advantage by the refusall they shall make.

I most humbly intreat your Majestie, Sir, that you will be pleased to let this little work have the glory to appear to the World under your Royal Name, for a prop which will be able to serve your Faith, as an Instrument of the Truth, the Victory whereof will happily gain you to the Church: And by gaining you, bring with you her Peace, and re-union of all the Part that are divided from her. For assuredly this grace of Heaven is not far from us, if we our selves do not oppose it

And I am certain, that if it please the prudence of the Bishops, which the Holy Ghost hath established for the conduct of the Church (as I hope they

will be pleased) to serve themselves towards the People that have abandoned their *Croſſer*, of the way that I propoſe and preſent to your Majeſtie, they ſhall ſee, without much pain, and in a little time, the ſtrayed Sheep returning to them, by the very hand of thoſe which keep them withdrawn from their Sheepfolds. For in effect, when the evidence of this demonſtrated Truth ſhall once have taken its place (by the ſweetneſs of the amiable conferences, where ſhe ought to be treated with all ſincerity and liberty) in the ſpirit of all our ſeparated Brethren, as well Miniſters as People, they will conſent with joy to re-enter into the Catholick Church. So much the more willingly, that by the reaſons of the truth of her Faith, acknowledged conformable to the Tradition of all Ages, they ſhall ſo acknowledge her in all her parts, to be the True Seed from which the Holy Spirit hath cauſed Piety and Charity to ſpring, flouriſh and fructifie in Believers.

From

From whence it follows by the same reason, that the true and lawfull Reformation, which all good men of the Church desire in the Church, doth depend no otherwise than upon the understanding and practice of these same Truths, by the duty to which they address all Believers, in the different vocations whereto God calls them. In all which, the end which is proposed them, is no other than to live united among them, and with Jesus Christ, by the grace of the Holy Ghost, to serve God under the obedience of the Government which he hath put into the hands of the Bishops, which feed the Flock with an unanimous consent, under the Authority of the especial Chair of St. Peter, established at Rome by two Principals of the Apostles, St. Peter, and St. Paul, from which whosoever separates himself, is a Schismatick, and out of the Communion of the Church.

Upon this, Sir, I am imboldened to speak for this last time to your Majestie,

that as you may if you will, by the way which I propose to you, lay the Foundation of this work, by your Conversion and entrance into the Catholick Church: You will find also, that the success shall be, in the hand of God, the indubitable way of re-establishing you in your Throne. Certainly all will agree with me, that this work is upon such conditions, that if it had receiv'd its accomplishment in *Paris*, with the Ministers, and People separated from the Church, there's no place in all *France* wherein they would refuse to do the like.

And if once the love of the Peace, and re-union of the Church, had thus gained the heart of our separated Brethren which are in this Kingdom, acknowledging in this manner, that the onely safe and necessary Reformation ought to be this, which, by the truth of the definitions of the Faith of the Church, in her Doctrine, in her Service, and in her Government, shall re-establish

establish a Christian life among Christians : the other People and Pastors (and the Pastors for the love, and by the very motion of the People) which are in the same Communion in other parts of *Europe*, will without doubt do the same thing.

Think you, Sir, that if your Subjects of *Scotland*, and those which are in *England* and *Ireland*, faithful and affectionate to your Crown and Person, seeing the success of this project hapned in *France*, to which your Conversion shall have given the beginning and motion, they will resist the call of the same grace, and that they can be able to find in their hearts, in their mouths, and in their hands, either reason, or means, for to hinder themselves to follow that, which all those of their Communion shall have done here ? And after this will you doubt, that the blessing of God, who is never wanting to his promises, will not accomplish in you fully that which he hath promised to those

those that believe in him, by the mouth of his own Son, when he tels them, *Search the Kingdome of God, and the righteousness thereof, and all things shall be added unto you?* Will you doubt, that in thus searching of his Kingdome, you shall not find also your own? And that Heaven will not likewise render unto you, upon the Earth, this temporal recompence, for a token of that you shall have sought, and which you shall receive in Heaven for eternity?

Yes, Sir, the Word of God deceives no man; it is more firm and immovable than the Heaven and the Earth; for the one and the other shall vanish away, but one sole Iota of the Word uttered from the mouth of the Son of God, shall not pass away. When I tell you these things, founded upon the Truth which he hath spoken unto us, believe that this is he himself that addresses them to you by my mouth. It is he himself that calls you. It is he himself that stretcheth forth his hand towards

towards you. It is he himself, that by his hand hath conducted you, for this end, to the place where you are. Recollect again you self upon all the thoughts of your heart, since the time your Majestie parted from hence, to the time your Majestie returned back.

Think upon all that you have been willing to do, and upon all that which it hath pleased God to do with you: For he hath done all things, both what you see and what you suffer, upon your Person and upon your Estate.

He hath put you into the Estate you are, to make you understand his voyce, and for to oblige you to say to him, *Lord, what wilt thou that I do?*

You have thought to be able to re-ascend upon your Throne, by the means of those of your Subjects who appear'd to retain for you, and for your Crown, that fidelity to which a more antient Bond held them obliged more straitly than all others. God would not have it so. They had a design to bind your
Conscience

Conscience to the Laws of their Reformation, by an oath to observe the conditions of their Covenant, and by abjuring your opinions, that drew more near the Catholick Religion.

They hoped by this means, that in conserving upon your head some Form, at least apparent, of the Royal Government, under which they had so happily obeyed your Fathers for so many Ages, they should avoyd the falling under the slavage of the Tyrannie, which is imposed on the Subjects.

And that they should defend by this way the factiousness of their Religion from giving place to his Independency, What is it come to? God hath destroyed all their Counsels . He hath routed all their Armies by the Arm of this False-prophet, by whose mouth he convinces, and confounds in the face of their Ministers, by mouth and by writing, the rules of their Covenant, by the proper Maxims of their Reformation. God hath delivered them into his hands,

hands, and imposed upon them the yoke of his absolute domination. They must now submit to the Laws of his Independency, and of his Common-wealth, the name whereof serves for a Masque to his Tyrannie.

But God hath delivered you, Sir, and by a conduct of his Providence, full of trembling and admiration, he hath withdrawn your Sacred Person from a thousand dangers, which threatened it, from the fury and cruelty of this Monster, which spared neither the force of Iron, nor the value of Gold, to find the means of violently taking away your life. You have seen, Sir, the anger of God to descend upon your head, who according to the terms of the Scripture, he hath loosned the Belts of Kings, and bound their Reins with Cords.

You have seen his Arm armed with his rage, to defeat your Armies. Combating at their head you have done bravely, with your hand, and with your
courage,

courage, all that the generouſity of a valiant and magnanimous Prince could do, to aſſociate Victory to the juſtice of your Arms. You have there ſhed your Blood, and ſeen that of your faithfull Subjects to ſtream through the fields covered with their bodies.

Your valour, and their unſearful hearts, had for a time gotten you the advantage of the great number of your Enemies, who were ready to turn their backs: But the chance of Arms turning in an inſtant for them, this fatal ill hap raviſhed you from your Crown, in this laſt Conflict, and according to humane appearance, both from the way, and hope of recovering it. But God hath waies unknown to men; and his waies are not our waies. It is in our weakneſs that he magnifies his ſtrength, and in our lowlineſſe that he makes his height to be ſeen.

Then when you were thus deprived of your Forces, and all humane means of ſafety taken from you, he came to
you

you under another visage, and armed you with a sense of hardiness, and resolution, which was above the spirit of a man, for the Party which you made choyce of for your security. You resolv'd with your self to seek it, by exposing your sole Person in the solitariness of waies, and in the desert of Forrests, to the hazard of a thousand sad Accidents; after you had hidden all the Marks of that Majestie which is born with you, under a form borrowed from the most base condition, that the eyes of the People, which owe you after God the second homage, might not know what you truly were. You have passed after this manner, without astonishment, and without fear, across a thousand objects, which the imagination at every step presented to you. It is there, where you acknowledged God had incamped his Angels about you, for your guard, and for your defence. It is there, where he made a simple Peasant, and an infirm Woman, the
very

very Angels of his assistance, for to be your guide: giving to the simplicity of the one, and to the frailty of the other, prudence and resolution necessary to conduct you, with as much judgement as sincere loyalty, and to bring you, as a stranger and unknown person, both the object of every mans scorn and disdain, into the Capital City of your Ancestors Inheritance. It is there, where before fearing (by reason of the Orders set forth against your life, and for discovering you) the meeting so many faces that would regard yours, the hand of God hath withdrawn the eyes of all those who had a heart to hurt you. And he hath opened them to him alone, for to acknowledge you, who without being prevented, either by a fore-sight, or expectation of you, became the Angel of your conduct, for your crossing the Seas, descending upon our Banks, and moreover, rendring you to the eyes of the Queen your dear Mother, to whom your presence hath caused a greater

greater cessation of grief, and rendred a greater joy, than you did at your Birth.

God hath then after this manner, Sir, made you to return hither into the Bosome, wherein your Majestie hath begun to live, to the end he may give you a new one, by your being born again into the spiritual Bosome of your eternal Mother. You may see the conduct and counsel of God, who calls you to him by a call so marvelous, having heard the prayers and vows, the sighs and tears of this Catholique Princess, to give her the joy to see you rendred a partaker of the greatest graces she hath received from God, and which she hath implored for you ever since your Birth, without ceasing.

Since she is the Daughter of *Henry the Great*, the Glory of most Christian Kings, she implores of God for you the inheritance of that grace he received from his hand, which set him atone and the same time both in the Church,

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and

and upon the Throne. Her faith implores it, her patience hopes it, and her piety shall obtain it. This is the consolation she sighs after, for restoring her from so many bitter afflictions, which she hath suckt in at leisure, and that the hand of God hath poured upon her, in his Sons Chalice, by which he proves the constancy of those who love him.

To the tears of this desolate Princess, I adde, Sir, the Innocent Blood shed before God by the King your Father, whom I think I may be able without fear to stile happy. For if we look upon the cause of his death, he hath been persecuted and cruelly slain, being able to avoyd the one and the other from the hands of his Enemies, if he would have submitted his Conscience to their Covenant, and consented to the abolition of Episcopacy.

But he hath loved rather to glorifie God by the confession of a good Conscience, and supporting a Dignity which
he

he hath believed to have been instituted by God, according to the opinion of the Catholique Faith. Certainly we ought to believe, that it is to this Faith, which he hath preferred before the greatest things in the world, which we must rehearse, and acknowledge for the fruits, Piety, Humility, Patience, Constancy, Resignation to the will of God, submission even to that of men, for the love of God, which we have seen in him, and which his persecution, suffering, prison, unworthy intreatings, criminal proceeding, degradation, condemnation, the horror and cruelty of his punishment, like to which the Sun did never yet see an example on the Earth, have rendred him more illustrious and more bright shining than the light of the Sun it self. We may say, that that firmness of this faith hath been in his heart a secret work of God, for reuniting him, in this trial of the last moments of his life, to his Catholique Church, in the number of his faithful Elect,

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many

many of which (saith St. *Austin*) invisibly belong to the Church, though they are not rendred members visibly. And we ought to believe, that this Crown, which he hath gained by the constancy of his faith, hath been woven for him by the hands of Jesus Christ, the King of Kings, hearing the prayer and intercession of the most happy Queen his Grandmother, who hath in the same manner shed her blood, and given up her soul into the hands of God, by one and the same punishment, with a faith and constancy not to be imitated, for the Catholique Faith, which was the very cause of the hatred and persecution she received from her people, and most near Kinswoman, from whom the succession of the Crown belonged to her. For the prayers of the most happy Martyrs in Heaven, tend to obtain continually of God, by Jesus Christ, the accomplishment of the same grace they have received here below, imploring it for those that
have

have need, to the end that their Faith may be also consummated by a perfect Charity. This is the grace, Sir, you shall make trial of, when your Majestie shall attain this Faith, by your reunion with the Church. You shall feel likewise the effect of the prayers and intercession this glorious Princess makes to God for you by Jesus Christ; to the end that when you shall be restored to his Church, the Throne unjustly taken away both from her, and from you, shall be rendred to you in the middle of your Subjects, there to establish by the same grace, the Kingdome of Jesus Christ.

To these prayers, which all the Angels and Saints which are in the Church in Heaven, and in Earth, make to God for your Majestie, I joyn, Sir, my vows and supplications, with this testimony of my devotion to your most humble service, in a Subject which I have esteemed the most important, and most worthy to gain me the honour and good

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favour of your Majestie, and that to stile
my self,

S I R,

*Of your Majestie the most
humble, most faithfull,
and most obedient Ser-
vant,*

La Militiere.

AN
ANSWER

TO

Monsieur de la Militiere
his Impertinent Dedica-
tion of his Imaginary
Triumph,

To the KING of *Great*
Britain, to invite him to em-
brace the Roman Catholick
Religion.

By John Bramhall, D. D. and Lord
Bishop of Derry.

H A G U E,

Printed in the Year,
1654.

AN

A. N. S. W. E. R.

Answer to the
Queries of the
Honourable
House of Commons
in the
Year 1774

By John
Barrow, Esq.
of the Middle Temple
in the Year 1774

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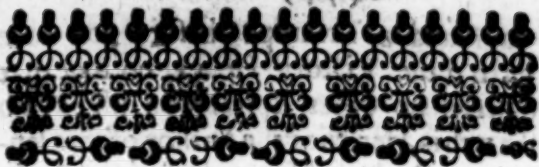
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An Answer to Monseieur
de la Militiere his Epistle to
 the King of Great-Brittain,
 wherein he inviteth His Ma-
 jesty to forsake the Church of
 England, and to embrace the
 Roman Chatholick
 Religion.

SIR,



YOU might long have disputed your Question of Transubstantiation, with your learned Adversary, and proclaimed your own Triumph on a silver Trumpet to the World, before any Member of the Church of England had interposed in this present exigence of our Affairs. I know no necessity that Christians must be like Cocks, that *when* *Plut.* *one Crows,* all the rest must crow for company.

Monseieur Aubertine will not want a surviving friend, to teach you what it is

Sir Henry
Wotton.

to sound a Triumph before you have gain'd the Victory. He was no fool that desired no other Epitaph on his Tomb than this, *Here lies the Author of this sentence, Prurigo disputandi scabies Ecclesie*, the itch of disputing is the scab of the Church.

Having viewed all your strength with a single eye, I find not one of your Arguments that comes home to Transubstantiation, but onely to a true Real Presence, which no genuine Son of the Church of *England* did ever deny, no nor your Adversary himself. Christ sayd, *This is my Body*, what he sayd, we do stedfastly believe; he said not after this or that manner, *neque con, neque sub, neque trans*, And therefore we place it among the Opinions of the Schools, not among the Articles of our Faith.

No differences in the Church directly about the Sacrament for the first 800 yea;

1 Cor. II.

The holy Eucharist, which is the Sacrament of Peace and Unity, ought not to be made the matter of strife and Contention. There wanted not abuses in the Administration of this Sacrament, in the most pure and primitive times: as Profaneness and Uncharitableness among the Corinthians. The Simonians, and Menandrians, and some other such Imps of Sathan, unworthy the name of Christians,

did

did wholly forbear the use of the Eucharist but it was not for any difference about the Sacrament it self, but about the Natural Body of Christ; *They held that his Flesh, and Blood, and Passion, were not true and real, but imaginary and phantastical things.*

The Maniches did forbear the Cup, but it was not for any difference about the Sacrament it self; They made two Gods, a good God, whom they called *sol* or Light, and an evill God, whom they termed *mal* or Darkness, which evill God, they said, did make some Creatures of the Dreg, or more feculent parts of the Matter, which were evil and impure; and among these Evil Creatures they esteemed Wine, which they called the Gaul of the Dragon: For this cause, not upon any other scruple, they wholly abstained from the Cup, or used water in the place of wine, which Epiphanius recordeth among the Errours of the Ebionites and Tacians; And St. Augustine of the *Aquarians*. Still we do not find any clashing either in word or writing directly about this Sacrament, in the universall Church of Christ, much less about the presence of Christ in the Sacrament. *Neque ullus veterum disputat.*

contra

Theod. ex Ignat.

Leo. Ser. 4. de Quad. Epiph. her. 30. & 46. Aug. l. de. Hæres. 64.

Bel. l. 1. de Sac. Euch. c. 1. *contra hunc errorem primis sexcentis Annis.*

The first that are supposed by Bellarmine to have broached any Error in the Church about the Real presence, were the *Ichonomachi*, after 700 years. *Primi qui veritatem corporis Domini in Eucharistia in questionem vocarunt, fuerint Ichonomachi post Annum Domini 700.* Only because they called the Bread and Wine the Image of Christs body. This is as great a mistake as the former. Their difference was neerly about Images, not at all about the Eucharist; so much *Vasques* confesseth; that *In his judgment they art not to be numbred with those who deny the presence of Christ in the Eucharist.*

Yet different Observations,

We may well find different observations in those daies, as one Church consecrating leavened Bread, another unleavened; One Church making use of pure wine, another of wine mixed with water; One Church admitting Infants to the Communion, another not admitting them; but without Controversies or Censures, or Animosity one against the other: we find no Debates or Disputes concerning the presence of Christs Body in the Sacrament, and much less concerning

cerning the manner of his presence, for the first 800 years.

Yet all the time we find as different and different expressions among those Primitive Fathers, as among our modern writers at this day, some calling the Sacrament *the sign of Christs Body, the figure of his Body, the Symbol of his Body, the mystery of his Body, the exemplar type and representation of his Body, saying that the Elements do not recede from their first Nature*; Others naming it *the true Body and Blood of Christ, changed, not in shape but in nature*, yea doubting not to say, that in this Sacrament we see Christ, we touch Christ, we eat Christ, that we fasten our teeth in his very Flesh, and make our Tongues red in his Blood: Yet not withstanding there were no Questions, no Quarrells, no Contentions amongst them; there needed no Councils to order them, no Conferences to reconcile them, because they contented themselves to believe what Christ had said, *this is my Body*, without presuming on their own heads, to determine the manner how it is his Body; neither weighing all their own words so exactly before any controversie was raised, nor expounding the sayings of other men contrary to the Analogy of Faith.

The

The first
difference
about the
presence
of Christ
in the Sa-
crament.

The first doubt about the presence of Christ's Body in the Sacrament seems to have been mooved not long before the year 900. in the dayes of *Bertram* and *Paschasius*, but the Controversie was not well formed, nor this new Article of Transubstantiation sufficiently concocted in the dayes of *Berengarius*, after the year 1050. as appeareth by the grosse mistaking, and mis-stating of the Question on both sides; First *Berengarius*, if we may trust his Adversaries, knew no mean between a naked Figure, or empty sign of Christ's presence, and a Corporeal or Local presence, and afterwards fell into another extreme of *impanation*; on the other side the Pope and the Council made no difference between Consubstantiation and Transubstantiation, they understood nothing of the spiritual or indivisible being of the Flesh and Blood of Christ in the Sacrament, as appeareth by that ignorant and Capernaiteall Retraction and Abjuration, which they imposed upon *Berengarius*, Penned by *Vmbertus* a Cardinal, approved by Pope *Nicholas*, and a Council, *Ego Berengarius &c.*

Exalt. Syn.
Rom. sub
Nich. 2.

I Berengarius do consent to the Holy Roman Apostolick See, and professe with my Mouth and my Heart, to hold the

*same Faith of the Sacrament of the Lords
 supper, with Pope Nicholas and this holy
 Synod, &c. And what the Faith of Pope
 Nicholas and this Synod was, follows
 in the next words; That the Bread and
 Wine, which are set upon the Altar after
 Consecration, are not onely the Sacrament,
 but the very Body and Blood of Christ.*
 This seems to favour Consubstantiation,
 rather than Transubstantiation; If the
 Bread and Wine be the Body and Blood
 of Christ then they remain bread and wine
 still; If the bread be not only the Sacra-
 ment, but also the thing of the Sacra-
 ment, if it be both the signe and the thing
 signified, how is it now to be made no-
 thing? It follows in the Retractation;
*That the body and blood of Christ is sen-
 sibly, not onely in the Sacrament, but in
 truth handled and broken by the hand of
 the Priest, and bruised by the teeth of the
 Faithfull.* If it be even so, there needs no
 more but feel and be satisfied. To this
 they made *Berengarias* swear by the con-
 substantiall Trinity, and the holy Gos-
 pels, and accuse and anathematize
 all thole who held the contrary; yet
 these words did so much scandalize and
 offend the Glosser upon *Gratian*, that
 he could not forbear to admonish the
 Reader

De conf.
dist. 2. cap.
Ego Ber.

Reader, that unless he understood those words in a sound sense, he would fall into a greater Heresiethan that of Berengarius. Not without reason, for the most favorable of the School-men do confess, that these words are not properly and literally true, but figuratively and metaphorically, understanding the thing containing by the thing contained, as to say the Body of Christ is broken or bruised, because the quantity or *Species* of Bread are broken or bruised, they might as well say, that the Body and Blood of Christ becomes fusty and sour, as often as the *Species* of Bread and Wine before their corruption become fusty and sour. But the retraction of Berengarius can admit no such figurative sense, that the Body and Blood of Christ in the Sacrament are divided and bruised sensibly, not only in the Sacrament, (that is the *Species*) but also in truth. A most ignorant Capernaïtical assertion; For the Body of Christ being not in the Sacrament *modo quantitativo*, according to their own Tenet, but indivisibly, after a spiritual manner, without extrinsecal extension of Parts, cannot in it self, or in Truth, be either divided or bruised.

Therefore others of the Schoolmen go more

more roundly and ingenuously to work, *Alex. Gab. Benav. &c.*
 and confess, that it is an abusive and excessive expression, not to be held or defended, and that it hapened to Berengarius (they should have said to Pope Nicholas, and Cardinal Humbertus) as it doth with those who out of a detestation of one errorr encline to another.

Neither will it avail them any thing at all, that the Fathers have sometimes used such expressions of seeing Christ, of touching Christ in the Sacrament, of fastening our teeth in his flesh, and making our tounge red in his Blood. There is a great difference between a Sermon to the people, and a solemn Retraction before a Judge. The Fathers do not say, that such expressions are true, not only Sacramentally or figuratively, (as they made Berengarius both say and accurse all others that held otherwise) but also properly, and in the things themselves. The Fathers never meant by these forms of speech to determine the manner of the presence, (which was not dreamt of in their daies) but to raise the Devotion of their Hearers and Readers; to advertise the people of God, that they should not rest in the external symbols, or signes, but principally be intent upon
 F the

the invisible Grace, which was both lawfull and commendable for them to do. Leave us their primitive liberty, and we will not refrain from the like expressions.

I urge this to shew that the new doctrine of Transubstantiation is so farre from being an old Article of Faith, that it is not well digested, nor rightly understood, in any tollerable measure, by the greatest Clerks, and most concerned, above a thousand years after Christ.

Scot. in 4.
sent. dist.

11. q. 3.

T. 3. q. 75.

d. 81. c. 1.

The determination of the manner of the presence opened a floodgate to a Deluge of Controversies.

The first definition or determination of this manner of the presence was yet later, in the Concill of Lateran, in the daies of Innocent the Third, after the year 1200. *Ante Lateranense Concilium Transubstantiatio non fuit dogma fidei.* And what the fruit of it was, let *Vasques* bear witness, *Audito nomine Transubstantiationis*, &c. The very name of Transubstantiation being but heard, so great a Controversie did arise among the later Schoolmen concerning the Nature thereof, that the more they endeavoured to wind themselves out, the more they wrapped themselves in greater difficulties, whereby the Mystery of Faith became more difficult, both to be explained, and to be understood, and more exposed to the

Cavils

Cavils of its Adversaries. He adds, that the name of *Conversion* and *Transubstantiation* gave occasion to these controversies.

No sooner was this Bell rung out, no sooner was this fatal Sentence given, but as if *Pandora's Box* had been newly set wide open, whole Swarms of noysom Questions and Debates did fill the Schools. Then it began to be disputed by what means this Change comes, whether by the Benediction of the Elements, or by the repetition of these words of Christ, *This is my Body*. The common current of your Schools is for the later : *Lib. de cor.*
But your judicious Arch-Bishop of *Catharia*, since the Council of *Trent*, in a *Theol. Schol.* book dedicated to *Sixtus* the Fifth, produceth great reason to the contrary.

Then was the Question started, what the demonstrative Pronoun *Hoc* signifies in these words, *This is my Body*; whether this Thing, or this Substance, or this Bread, or this Body, or this Meat, or these Accidents, or that which is contained under these *Species*, or this *individuum vagum*, or lastly (which *Gloss. de*
seemes stranger than all the rest) this *Con. d. 2.*
Nothing. *cap. Timore.*

Then it began to be argued, whether
F 2 the

*Guidmend.
l. 1. de ver.*

*Vasq. disp.
124. c. 8.*

the Elements were annihilated ; whether the matter & form of them being destroyed, their Essence did yet remain, or the essence being converted, the existence remained ; whether the sacramental existence of the Body and Blood of Christ do depend upon its naturall Existence ; whether the whole Host were Transubstantiated, or only some parts of it, that is, such parts as should be distributed to worthy Communicants ; or whether in those parts of the Host which were distributed unto unworthy Communicants, the matter of bread and wine did not return. Whether the Deity did assume the Bread, or the *Species* thereof, by a new Hypostaticall Union, called *Impanation*, either absolutely, or respectively *Mediante Corpore*. Whether the Body and Blood of Christ might be present in the Sacrament without Transubstantiation, with the Bread or without the Bread ; Whether a Body may be Transubstantiated into a Spirit, and (which is most strange) whether a Creature might be Transubstantiated into the Deity.

Then the Schoolmen began to wrangle what manner of change this was, whether a material change, or a formal change, or a change of the whole substance,

stance, both matter and form ; and if it were a Conversion of the whole substance, then whether it was by way of Production, or by Adduction, or by Conservation, each of which greater Squadrons are subdivided into several lesser Parties, speaking as different language as the builders of *Babel*, pestering and perplexing one another with inextricable difficulties.

It cannot be a new Production (saith one) because the Body of Christ, wherinto the Elements are supposed to be converted, did pre-exist before the change ; neither can that Body which is made of Bread, be the same body with that which was born of a Virgin.

If it be not by Production (say others) but onely by Adduction, then it is not a Transubstantiation, but a Transubiation, not a change of Natures, but a local succession. Then the Priest is not the Maker of his Maker, (as they use to brag) but only puts him into a new posture or presence, under the *Species* of Bread and Wine.

Howbeit this way by Adduction be the more common, and the safer way (if we may trust *Bellarmino*) yet of all Conversions or Changes, it hath least affinity

finity with Transubstantiation. Suppose the water had not been turned into wine at *Cana of Galile* by our Saviour, but poured out, or utterly destroyed, and wine new created, or Adduced by Miracle into the water-Pots, in such a manner, that the introduction of the wine should be the expulsion of the water, not only *comitanter* but *causaliter*, in such case it had been no Transubstantiation.

Moses his Rod was truly changed into a Serpent, but it was by Production, if his Rod had been conveyed away invisibly, by *Legerdemain*, and a Serpent had been adduced into the place of it, what Transubstantiation had this been? None at all; no, though the adduction of the Serpent had been the means of the expulsion and destruction of the Rod. It is so farr from Transubstantiation, that it is no Conversion at all. The substance of the Elements is not converted, for that is supposed to be destroyed; The Accidents are not converted, but remain the same they were. It is no Adduction at all, when the Body of Christ (which is the thing supposed to be adduced) remains still in Heaven, where it was before.

It cannot be a Conservative Conversion.

tion, say others; for the same individual thing cannot be Conserved by two total distinct Conservations: but if this were a Conservative conversion, the Body of Christ should be conserved by two total distinct Conservations, the one in Heaven, the other in Earth; Yea by ten thousand distinct total Conservations upon Earth, even as many as there are consecrated Hosts; *Which seems to be ridiculous, and without any necessity admits great occasion to the Adversaries of Christian Religion, of jeasting and deriding the Mysteries of our Faith.* Vasq. T. 3. 9. 75. d. 181. c. 4.

So here we have a Transubstantiation without Transubstantiation; A production of a *Modus* or manner of being, for a production of a Substance; An Annihilation supposed, yet no Annihilation confessed; An Adduction, without any Adduction; A *terminus ad quem*, without a *terminus à quo*; who shall reconcile us to our selves? But the End is not yet.

Then grew up the Question, what is the proper Adequate Body which is contained under the *species* or Accidents; whether a material Body, or a substantial Body, or a living Body, or an organical Body, or an Humane Body; whether

ther it have weight or not, and why it is not perceived ; whether it can be seen by the eye of mortal man ; whether it can act or suffer any thing ; whether it be movable or immovable ; whether by it self or by Accident, or by both ; whether it can move in one place, and rest in another ; or be moved with two contrary motions, as upwards and downwards, Southwards and Northwards, at the same time ?

Add to these, whether the Soul of Christ, and the Deity, and the whole Trinity, do follow the Body and Blood of Christ under either *species*, by Concomitance? whether the Sacramental body must have suffered the same things with the Natural Body ? As supposing that an Host consecrated at Christ's last supper, had been reserved untill after his Passion, whether Christ must have died, and his Blood have been actually shed in the Sacrament ? Yea, whether those wounds that were imprinted by the Whips in his naturall body, might and should have been found in his sacramental body without flagellation ?

Likewise, what Blood of Christ is in the Sacrament ? whether that blood onely which was shed, or that blood onely which

which remained in the Body, or both the one and the other? And whether that blood which was shed was assumed again by the Humanity in the Resurrection?

Then began those Paradoxical Questions to be first agitated in the Schools, whether the same individual body, without division or discontinuation from it self, can be locally in ten thousand places, yea in Heaven and in Earth at the same time; or if not locally, yet whether it can be spiritually and indivisibly? And whether it be not the same as to this purpose, whether a Body be locally or spiritually present in more places than one? *Bellarmino* seemes to encline to the affirmative. Though to be any where Sacramentally doth not imply the taking up of a place, yet it implies a true and real presence, and if it be in more Hosts or Altars than one, it seems no lesse opposite unto Indivisibility, than the filling up of many places. Nay, he is past seeming positive, that without doubt if a Body cannot be in two places locally, it cannot be sacramentally in two places.

Compare this of *Bellarmino* with that of *Aquinas*; that it is not possible for one body to be in more places than one locally,

no not by Miracle, because it implies a Contradiction; And consider upon what tottering foundations you build Articles of Faith. It is impossible, and implies a Contradiction, for the Body of Christ to be locally in more Hosts than one at the same time (saith *Aquinas*) But it is as impossible, and implies a Contradiction as much, for the Body of Christ to be Sacramentally in more Hosts than one at the same time, as to be locally (saith *Bellarmino*). The Inference is plain and obvious.

And many such strange questions are moved, as whether it be possible the thing contained should be a thousand times greater than the thing containing? whether a definitive being in a place, do not imply a not being out of that place? whether more bodies than one can be in one and the same place? whether there can be a peneration of Dimensions? whether a Body can subsist after a spiritual manner, so as to take up no place at all, but to be wholly in the whole, and wholly in every part? Moreover, whether the whole Body and Blood of Christ be in every particle of the Bread, and of the Cup, and if it be, then whether only after the division of the Bread

Bread and Wine, or before division also? And in how many parts, and in which parts is the whole Body and Blood of Christ; whether in the least parts, and if in the least parts, then whether in the least in kind, or the least in quantity, that is, so long as the *Species* may retain the name of Bread and Wine, or so long as the matter is divisible, and whether the Body and Blood of Christ be also in the indivisible parts, as points, and lines, and superficies?

Lastly, whether Accidents can subsist without their Subjects, that is, whether they can be both Accidents, and no Accidents? whether all the Accidents of the Elements do remain, and particularly whether the quantity doth remain? Whether the other Accidents to inhere in the quantity as their subject, that is, whether an Accident can have an Accident? whether the Quantity of Christ's Body be there, and whether it be there after a quantitative manner, with extension of Parts, either extrinsecal or intrinsecal, and whether the quantity of the Body of Christ be distinct and Figured, or indistinct and Unfigured? whether the Accidents can nourish or make drunken, or corrupt, and a new body

body be generated of them; And what supplies the place of the matter in such generation, whether the quantity, or the Body of Christ, or the old matter of the bread and wine restored by Miracle, or new matter created by God? And how long in such corruption doth the body of Christ continue?

Whosoever is but moderately versed in your great Doctors, must needs know that these questions are not the private doubts or debates of single Schoolmen, but the common Garboils and general engagements of your whole Schools.

Wherefore it had been a meer vanity to cite every particular Author for each question, and would have made the margin twell ten times greater than the Text.

From this bold determination of the manner of the presence how, have flowed two other differences, First the detention of the Cup from the Laity, meerly upon presumption of Concomitance, first decreed in the Council of *Constance*, after the year 1400. Let what will become of Concomitance, whilest we keep our selves to the Institution of Christ, and the universal practice of the Primitive Church. It was
not

not for nothing that our Saviour did distinguish his Body from his blood, not only in the Consecration, but also in the Distribution of the Sacrament. By the way give me leave to represent a Contradiction in *Bellarmino*, which I am not able to reconcile. In one place he saith, *The Providence of God is marvelous in holy Scripture, for St. Luke hath put these words [do you this] after the Sacrament given under the form of Bread, but he repeated it not after the giving of the Cup, that we might understand that the Lord commanded that the Sacrament should be distributed unto all under the form of Bread, but not under the form of Wine.* And yet in the next Chapter but one, of the same book, he doth positively determin the contrary, upon the ground of Concomitance, *that the Bread may be taken away if the Cup be given, but both cannot be taken away together.* Can that be taken away which Christ hath expressly commanded to be given to all?

Lib. 4. de
Euch. c. 25.

Chap. 27.

A second difference flowing from Transubstantiation is about the Adoration of the Sacrament; One of those impediments which hinder our Communication with you in the Celebration of
divine

divine Offices : We deny not a Venerable respect unto the Consecrate Elements, nor only as love-tokens sent us by our best friend, but as the Instruments ordained by our Saviour to convey to us the Merits of his Passion : But for the Person of Christ, God forbid that we should deny him Divine worship at any time, and especially in the use of this Holy Sacrament ; we beleeve with St. *Austine*, that *No man eats of that Flesh, but first he Adores*. But that which offends us is this ; That you teach and require all men to Adore the very Sacrament with Divine Honour. To this end you hold it out to the People. To this end *Corpus Christi* day was instituted about 300 years since. Yet we know that even upon your own grounds you cannot without a particular Revelation have any infallible assurance that any Host is consecrated ; And consequently you have no assurance that you do not commit material Idolatry.

But that which weighs most with us is this, That we dare not give Divine worship unto any Creature ; no not to the very Humanity of Christ in the Abstract (much less to the Host) but to the whole person of Christ God and Man,

Man, by reason of the Hyposthaical Union between the Child of the blessed Virgin Mary, and the eternal Son, who is God over all blessed for ever. Shew us such an Union betwixt the Deity and the Elements, or Accidents, and you say something. But you pretend no such things, The highest that you dare go is this. *As they that adored Christ when he was upon Earth, did [after a certain* Bill. 4. de Euch. c. 29. quodam modo. *kind of manner] adore his Garments. Is this all? This is after a certain kind of manner indeed. We have enough. There is no more Adoration due to the Sacrament, than to the Garments which Christ did wear upon Earth. Exact no more.*

Thus the seamless Coat of Christ is torn into pieces; Thus Faith is minced into shreds, and spun up into nicities; more subtil than the Webs of Spiders.

*Fidem minutis diffecant ambagibus,
Ut quisque est lingua nequior.*

Because curious wits cannot content themselves to touch hot Coals with Tongs, but they must take them up with their naked Fingers, nor to apprehend Mysteries of Religion by Faith, without descending upon them, and determining them by Reason, whilst themselves

29. p. 3. 1.
76. Art. 7.

Deut. 29.
29.

selves confess that they are incomprehensible by humane Reason, and imperceptible by Mans imagination; *How Christ is present in the Sacrament can neither be perceived by sense, nor by imagination.* The more inexcusable is their presumption to Anatomise Mysteries, and to determine supernatural not revealed Truths upon their own heads, which if they were revealed were not possible to be comprehended by mortal man; As vain an attempt as if a Child should think to lade out all the water out of the Sea with a Cockleshell. *Secret things belong to the Lord our God, but things revealed, unto us, and our Children for ever.*

This is the reason why we rest in the words of Christ, *this is my Body*, leaving the manner to him that made the Sacrament; we know it is Sacramental, and therefore efficacious, because God was never wanting to his own Ordinances, where man did not set a Barr against himself. But to determine whether it be corporeally or spiritually, (I mean not only after the maner of a spirit, but in a spirituall sense) whether it be in the soul onely, or in the Host also; And if in the Host, whether by Consubstantiation or Transubstantiation, whether by Production,

tion, or Aduſion, or Conſervation, or
 Aſſumption, or by whatſoever other way
 bold and blind men dare conjecture, we
 determine not.

*Motum ſentimus modum neſcimus,
 præſentiam credimus.*

Durand.

This was the belief of the Primitive
 Church, this was the Faith of the anti-
 ent Fathers, who were never acquaint-
 ed with theſe modern queſtions *de mo-
 do*, which edifie not, but expoſe Chri-
 ſtian Religion to contempt. We know
 what to think, and what to ſay with pro-
 bability, modeſty, and ſubmiſſion in the
 Schools; But we dare neither ſerue up
 the Queſtion to ſuch a height, nor dictate
 our Opinions to others ſo Maſterially
 as Articles of Faith,

*Ne ſcire velle quæ Maſter maxi-
 mus.*

Docere non vult, erudita eſt inſcitia.

O! how happy had the Chriſtian
 world been, if Scholars could have ſate
 down contented with a latitude of gene-
 ral, ſufficient, ſaving Truth; (which
 when all is done muſt be the Olive
 branch of Peace, to ſhew that the de-
 ſuge of Eccleſiaſticall diſiſion is abated)
 without wading too far into particular
 ſubtilties, or doting about Queſtions and

Againſt
 multiply-
 ing of que-
 ſtions, and
 Contro-
 verſies.

Logomachies, whereof cometh envy, strife, raylings, evil surmisings, perverse disputings. Old Controversies evermore raise up new Controversies, and yet more Controversies, as Circles in the water do produce other Circles.

Now especially these Scholastical quarrels seem to be unseasonable, when *Zenos* School is newly opened in the World, who sometimes wanted Opinions, but never wanted Arguments; Now when Atheism and Sacrilege are become the Mode of the Times; Now when all the Fundamentalls of Theology, Morality, and Policy, are undermined and ready to be blown up; Now when the unhappy contentions of great Princes, or their Ministers, have hazarded the very being of Monarchy and Christianity; Now when *Bellona* shakes her bloody whip over this Kingdome, it becometh well all good Christians, and Subjects, to leave their litigious Questions, and to bring water to quench the fire of Civil dissention already kindled, rather than to blow the Coles of discord, and to render themselves censurable by all discreet persons, like that half-witted fellow personated in the Orator, *Qui cum capitis moderi debuisset reduciem curavit*; when
his

his head was extremely distempered, he busied himself about a small push on his fingers end.

But that which createth this trouble to you and me at this time, is your Preface, and Epistle Dedictory; wherein to adorn your vainly imagined Victory in an unseasonable Controversie, you rest not contented that your Adversary grace your Triumph, unless the King of great Britain, and all his subjects, yea and all Protestants besides, attend your Chariot. Neither do you only desire this, but augurate it, or rather you relate it as a thing already as good as done: for you tell him, *that his eies and his ears do hear* The occasion of this Discourse. P. 30. *and see those Truths, which make him to know the Faults of that new Religion which he had suckt in with his milk; you set forth the causes of his Conversion, The tears of his Mother, and the Blood of his Father, whom you suppose (against evident truth) to have died an invisible Member of your Roman Catholique Church. And you prescribe the means to perfect his conversion, which must be a Conference of your Theologians with the Ministers of Charenton.*

I your Charity be not to be blamed The Author doth wish no worse to another than you do discretion,

do to your self, yet prudent men desire more Discretion in you, than to have presented such a Treatise to the view of the World, under his Majesties protection, without his licence, and against his Conscience : Had you not heard that such groundless insinuations as these, and other private whisperings concerning his Fathers Apostatising to the Roman Religion, did lose him the hearts of many Subjects ? If you did, why would you insist in the same steps, to deprive the son of all possibility of recovering them ?

To no purpose.

The King is already a better Catholick than himself.

Discursus modestus

Jesuitarū

p. 13. Watsons quodlibet. l. 2.

Art. 4.

If your intention be only to invite his Majesty to embrace the Chatholick Faith, you might have spared both your oyl and labor. The Chatholick Faith flourished 1200. years in the World before Transubstantiation was defined among your selves. Persons better acquainted with the Primitive times than your self (unless you wrong one another) do acknowledge, that the Fathers did not touch either the Word or the Matter of Transubstantiation, Mark it well, neither Name nor thing. His Majesty doth firmly believe all supernatural Truth revealed in sacred Writ. He embraceth cheerfully whatsoever the holy Apostles, or the *Nicene Fathers*, or blessed *Athanasius*

natus in their respective Creeds or Summaries of Chatholick Faith did set down as necessary to be believed. He is ready to receive whatsoever the Chatholick Church of this Age doth unanimously believe to be a Particle of saving Truth.

But if you seek to obtrude upon him the Roman Church, with its adherents, for the Catholick Church, excluding three parts of four of the Chrastian world from the Communion of Christ, or the opinions thereof, for Articles and Fundamentals of Catholick Faith, neither his Reason, nor his Religion, nor his Charity, will suffer him to listen unto you. The Truths received by our Church are sufficient in point of Faith to make him a good Catholick. More than this your Roman Bishops, your Roman Church, your Tridentine Concill, may not, cannot, obtrude upon him, Listen to the third general Council, that of Ephesus, which decreed, that it should *be lawfull for no man to publish or compose another Faith or Creed than that which was defined by the Nicene Council; And that whosoever should dare to compose or offer any such to any persons willing to be converted from Paganism,* Par. 2. AR.
6.6.7.

Not lawfull
to adde to
the old
Creed.

Judaism, or Heresie, if they were Bishops or Clerks should be deposed, if Laymen, anathematised.

*Concil. Flo.
Sess. 10
prof. fid. in
bullâ Pii
quarti.*

Suffer us to enjoy the same Creed the Primitive Fathers did, which none will say to have been insufficient, except they be mad, as was alleged by the Greeks in the Council of Florence. You have violated this Canon, you have obtruded a New Creed upon Christendom. New I say, not in words only, but in sense also.

*What are
additions
to the
Creed, and
what are
only ex-
planations.*

Some things are *de Symbolo*, some things are *contra Symbolum*, and some things are only *præter Symbolum*. Some things are contained in the Creed, either expressly or virtually either in the Letter or in the Sense, and may be deduced by evident Consequence from the Creed, as the Deity of Christ, his two Natures, the Procession of the Holy Ghost. The Addition of these was properly no addition, but an explication. Yet such an explication, no person, no Assembly under an Oecumenical Council, can impose upon the Catholick Church. And such an one your *Tridentine* Synod was not.

*Aq. 2. 2. q.
1. Art. 10.*

Secondly, some things are *contra symbolum*, contrary to the Symbolical Faith, and

and either expressly or virtually overthrow some Article of it. These additions are not onely unlawful, but heretical also in themselves, and after conviction render a man a formal Heretick; whether some of your additions be not of this nature, I will not now dispute.

Thirdly, some things are neither of the Faith, nor against the Faith, but onely besides the Faith; That is, opinions or truths of an inferiour nature, which are not so necessary to be actually known: for though all revealed truths be alike necessary to be believed when they are known, yet all revealed truths are not alike necessary to be known. It is not denied, but that General or Provincial Councils may make constitutions concerning these for unity and uniformity, and oblige all such as are subject to their jurisdiction to receive them, either actively, or passively, without contumacy or opposition: But to make these, or any of these, a part of the Creed, and to oblige all Christians under pain of damnation to know and believe them, is really to adde to the Creed, and to change the Symbolical, Apostolical Faith, to which none can adde, from which none can take away, and comes

Gal. i. 8.

within the compass of *St. Paul's Curse*, *If we, or an Angel from Heaven, shall Preach unto you any other Gospel (or Faith) than that which we have Preached, let him be accursed.* Such are your *Universality* of the Roman Church, by the institution of *Christ*, to make her the Mother of her Grandmother the Church of *Jerusalem*, and the Mistress of her many elder Sisters. Your *Doctrine* of *Purgatory* and *Indulgences*, and the *Worship* of *Images*, and all other novelities defined in the *Council of Trent*, all which are comprehended in your *New Roman Creed*, and obtruded by you upon all the world to be believed under pain of damnation. He that can extract all these out of the old *Apostolick Creed*, must need be an excellent *Chymist*, and may safely undertake to draw water out of a *Pumice*.

P. 4.
Crosses are
not al-
waies pu-
nishments,
but some-
times cor-
rections,
or trials,

That afflictions come not by chance; that prosperity is no evidence of Gods favour, or adversity of his hatred; that crosses imposed by God upon his servants, look more forwards towards their amendment, than backwards to their demerits, and proceed not from a Judge revenging, but from a Father correcting, or (which you have omitted) from a Lord

Lord Paramount proving and magnifying before the world his own graces in his Servants for his Glory and their Advantage, are undeniable Truths which we readily admit. As likewise that the dim eye of man cannot penetrate into the secret dispensations of Gods temporall judgements and mercies in this life, so as to say this man is punished, that other chastised, this third is onely proved.

But you forget all this soon after, Which the
 when you take upon you to search into Author presently forgets.
 yea more, to determine the grounds and P. 6.
 reasons why *the hand of God, as well as*
the Parliament, hath been so heavy upon
the Head of his late Majestie, and his P. 9.
Royal Son. Namely on Gods part, be-
cause he called himself the Head of the
Church. God purposing by his punishment,
to teach all other Princes that are in the
Schism, with what severity he can vindicate
his glory in the injury done unto the
Unity and Authority of his Church. And
on the Parliaments part, because he
would not consent to the Abolition of Epis-
copacy, and suppression of the Liturgie,
and Ceremonies established in the Church
of England.

First, what warrant have you to enquire

Joh. 9.2.

quire into the Actions of that blessed Saint and Martyr, which of them should be the causes of his sufferings? Not remembering that the Disciples received a check from their Master upon the like presumption; *Who sinned? this man, or his Parents, that he was born blind, Jesus answered, Neither hath this man sinned, nor his Parents, but that the works of God should be made manifest in him.*

Better
grounds
of his
Majesties
sufferings,
than those
of the Au-
thor.

The Heroicall Virtues, the flaming Charity, the admirable Patience, the rare Humility, the exemplary Chastity, the constant and frequent Devotions, and the invincible Courage of that happy Prince, not daunted with the ugly face of a most horrid death, have rendered him the Glory of his Country, the Honour of that Church whereof he was the chiefest Member, the admiration of Christendome, and a Pattern for all Princes, of what Communion soever, to imitate unto the end of the world. His Sufferings were Palms, his Prison a Paradise, and his Death-day the Birth-day of his happinesse; whom his Enemies advantaged more by their Cruelty, than they could have done by their Courtesie. They deprived him of a corruptible Crown, and invested him with a Crown
of

of glory ; They snatched him from the sweet society of his dearest Spouse, and from most hopeful *Olive branches*, to place him in the bosome of the holy Angels. This alone is ground enough for his sufferings, to manifest unto the world those transcendent and unparalleled graces, wherewith God had enriched him, to which his sufferings gave the greatest lustre, as the Stars shine brightest in a dark night. Ps. 128.3

The like liberty you assume towards the other most glorious Martyr, the late Archbishop of *Canterbury*, a man of profound learning, and exemplary life, of clean hands, of a most sincere heart, a Patron of all good Learning, a Professor of Ancient Truth, a great friend indeed, and earnest pursuer, of Order, Unity, and Uniformity in Religion, but most free from all sinister ends, either avaritious or ambitious, wherewith you do uncharitably charge him, as if he sought onely his own *Grandeur*, to make himself the head of a Schismatical body. The Authors rash censure upon the Archbishop of Cant.

In brief, you therefore censure him, because you did not know him. I wish all your great Ecclesiastiques had his Innocency, and fervent zeal for Gods Church, and the peace thereof, to plead

plead for them at the day of Judgment.

By applying these particular Afflictions according to your own ungrounded Fancy, what a wide gap have you opened to the liberty and boldness of other men? who if they should assume to themselves the same freedom that you have done, might say as much, with as much reason, concerning the pressures of other great Princes abroad, that God afflicts them, because they will not become Protestants, as you can say that God afflicted our late King, because he would not turn Papist.

Sovereigns
may be taken away
for the sins
of their
Subjects.

But if you will not allow his Majesties sufferings to be merely probatory; And if (for your satisfaction) there must be a weight of sin found out to move the wheel of Gods Justice, why do you not rather fix upon the body of his Subjects, or at least a disloyal part of them? We confess that the best of us did not deserve such a Jewel, that God might justly snatch him from us in his wrath for our ingratitude. Reason, Religion, and Experience do all teach us, that it is usual with Almighty God, to look upon a body politick, or Ecclesiastick, as one man, and to deprive a per-

verse

verse people of a good and gracious Governour ; as an expert Physician, by opening a vein in one member, cures the distempers of another . *For the transgressions of a Land, many are the Princes thereof.* Pro. 28. 2.

It may be that two or three of our Princes at the most (the greater part whereof were Roman Catholiques) did stile themselves, or give others leave to stile them, *the Heads of the Church*, within their Dominions. But no man can be so simple, as to conceive that they intended a spiritual headship to infuse the life and motion of grace into the hearts of the faithful, such an head is Christ alone ; No nor yet an Ecclesiastical headship ; We did never believe that our Kings in their own persons could exercise any act pertaining either to the power of Order or Jurisdiction : Nothing can give that to another, which it hath not it self. They meant onely a Civil or Political Head, as *Saul* is called the Head of the Tribes of *Israel*, to see that publick peace be preserved ; to see that all Subjects, as well Ecclesiastiques as others, do their duties, in their severall places ; to see that all things be managed for that great and Archi-

Not above two or three of our Princes called Heads of the Church.

That is onely political heads. 1 Sam. 15.

17.

Art. 37.

Expos. Pa-
raphr. art.
Conf. Ang.
Art. 37.

The Chri-
stian Em-
perours
political
heads.

Architeſtonical end, that is the weal and benefit of the whole body politique, both for ſoul and body. If you will not truſt me, Hear our Church it ſelf; *When we attribute the Sovereign Government of the Church to the King, we do not give him any power to adminiſter the Word or Sacraments; but onely that Prerogative which God in holy Scripture hath alwaies allowed to Godly Princes, to ſee that all States and Orders of their Subjects, Eccleſiaſtical and Civil, do their duties, and to puniſh thoſe who are delinquent, with the civil Sword.* Here is no power aſcribed, no puniſhment inflicted, but meerly political, and this is approved and juſtified by *S. Clara*, both by reaſon, and by the examples of the Parliament of *Paris*. Yet by vertue of this Political power, he is the Keeper of both Tables, the preſerver of true Piety towards God, as well as right Juſtice towards men; And is obliged to take care of the ſouls, as well as the ſkins and carkafſes of his Subjects.

This power, though not this name, the Chriſtian Emperours of old aſſumed unto themſelves, to Convocate Synods, to preſide in Synods, to confirm Synods,

to establish Ecclesiastical Lawes, to receive Appeals, to nominate Bishops, to eject Bishops, to suppress Heresies, to compose Ecclesiastical differences, in Councils, out of Councils, by themselves, by their delegates: All which is as clear in the Historie of the Church, as if it were written with a beam of the Sun.

This power, though not this name, the Antient Kings of *England* ever exercised, not onely before the Reformation, but before the Norman Conquest, as appears by the Acts of their great Councils, by their Statutes, and Articles of the Clergy, by so many Lawes of provision against the Bishop of *Rome* conferring Ecclesiastical dignities and benefices upon Foreiners, by so many sharp oppositions against the exactions and usurpations of the Court of *Rome*, by so many Laws concerning the Patronage of Bishopricks, and Investitures of Bishops, by so many examples of Churchmen punished by the Civil Magistrate, Of all which Jewels the Roman Court had undoubtedly robbed the Crown, if the Peers and Prelates of the Kingdome had not come in to the rescue.

The old
Kings of
England
political
heads.

By the Antient Lawes of *England* it is death, or at least a forfeiture of all his goods,

See Authorities
for all
these in
Cawdries
Case, in
Judge *Cook*
his Re-
ports.

Neither
K. *Charles*,
K. *James*,
nor Q. *Elizabeth* sit-
led heads
of the
Church.

goods, for any man to publish the Popes Bull without the Kings Licence. The Popes Legate without the Kings leave could not enter into the Realm. If an Ordinary did refuse to accept a resignation, the King might supply his defect. If any Ecclesiastical Court did exceed the bounds of its just power, either in the nature of the cause, or manner of proceeding, the Kings Prohibition had place. So in effect the Kings of *England* were alwaies the Political heads of the Church within their own Dominions. So the Kings of *France* are at this day.

But who told you that ever King *Charles* did call himself the Head of the Church? thereby to merit such an heavy Judgement. He did not, nor yet King *James* his Father, nor Queen *Elizabeth* before them both, who took Order in her first Parliament, to have it left out of her Title; They thought that name did sound ill, and that it intrenched too far upon the right of their Saviour. Therefore they declined it, and were called onely Supreme Governours, in all Causes, over all persons Ecclesiastical and Civil; which is a Title *de jure* inseparable from the Crown of all Sovereign

reign Princes ; Where it is wanting *de facto* (if any place be so unhappy to want it) the King is but half a King , and the Commonwealth a Serpent with two Heads.

Thus you see, you are doubly , and both waies miserably mistaken. First , King *Charles* did never stile himself Head of the Church, nor could with patience endure to hear that Title. Secondly, a Political Headship is not *injurious to the Unity, or Authority of the Church*. The Kings of *Israel* and *Judah*, the Christian Emperours , the English Kings before the Reformation , yea , even before the Conquest , and other Sovereign Princes of the Roman Communion, have owned it signally.

But it seems you have been told , or have read this, in the virulent writings of *Sanders*, or *Parsons*, or have heard of a ludicrous scoffing proposition of a Marriage between the two Heads of the two Churches , *Sixtus Quintus* , and Queen *Elizabeth* , for the re-uniting forsooth of Christendome. All the satisfaction I should enjoyn you, is, to perswade the Bishop of *Rome* (if *Gregory the Great* were living , you could not

The Authors satisfaction to perswade the Pope to leave that vain Title.

fail of speeding) to imitate the piety and humility of our Princes ; that is, to content himself with his Patriarchial dignity, and primacy of Order, & *Principum unitatis* , and to quit that much more presumptuous , and (if a Popes word may pass for current) Anti-christian term of the *Head of the Catholick Church*. If the Pope be the Head of the Catholick Church, then the Catholick Church is the Popes Body, which would be but an harsh expression to Christian ears : then the Catholick Church should have no Head, when there is no Pope ; two or three Heads, when there are two or three Popes ; an unsound Head, when there is an heretical Pope ; a broken Head, when the Pope is censured or deposed ; and no Head, when the See is vacant. If the Church must have one Universal, Visible, Ecclesiastical Head, a general Council may best pretend to

Harred of that Title.

Episcopa- Neither are you more successfull in
cy not the your other Reason, why the Parliament
true cause persecuted the King ; *Because he main-*
why the *tained Episcopacy, both out of Consci-*
Parlia- *ence and Interest, which they sought to*
ment per- *abolish.*
secured the
King.

abolish. For though it be easily admitted, that some seditious and heterodox persons had an evil eye, both against Monarchy, and Episcopacy, from the very beginning of these troubles, either out of a fiery zeal, or vain affectation of Novelty, (like those, who having the green-sickness, prefer chalk and meal in a corner, before wholesome meat at their Fathers table,) or out of a greedy and covetous desire of gathering some sticks for themselves upon the fall of those great Okes: yet certainly they, who were the contrivers, and principal actors in this business, did more malign Episcopacy for Monarchies sake, than Monarchy for Episcopacies. What end had the *Nuncio's* Faction in *Ireland* against Episcopacy? whose mutinous courses apparently lost that Kingdome. When the Kings consent to the Abolition of Episcopacy in *Scotland* was extorted from him by the Presbyterian Faction (which probably the prime Authors do rue sufficiently by this time) were those Presbyterian Scots any thing more favourable to Monarchy? To come to *England*, the chief Scene of this bloody Tragedy: If that party in Par-

liament had at first propos'd any such thing, as the Abolition either of Monarchy, or Episcopacy, undoubtedly they had ruined their whole design; untill daily tumults, and uncontrollable uproars, had chased away the greater, and sounder part of both Houses: Their first Protestation was solemnly made to God, both for King and Church, as they were by Law established.

The true
causes of
the troubles in
England.

Would you know then what it was that Conjur'd up the storm among us? It was some feigned jealousies and fears, (which the first broachers themselves knew well enough to be fables) dispersed cunningly among the People, *That the King purpos'd to subvert the Fundamental Laws of the Kingdom, and to reduce the free English Subject to a condition of absolute slavery under an Arbitrary Government.* For which massie weight of malicious untruth, they had no supporters, but a few Bull-rushes. Secondly, that he meant to apostate from the Protestant Religion to Popery, and to that end had rais'd the Irish Rebellion by secret encouragements and Commissions; For which monstrous calumny, they

they had no other foundation (except the solemn Religious Order of Divine Service in his own Chapel, and Cathedral Churches) than some unseasonable disputes about an Altar, or a Table, and the permission of the Popes Agent to make a short stay in *England*, more for reason of State than of Religion. And some senseless fictions of some Irish Rebels, who having a Patent under the Great Seal of *Ireland* for their Lands, to colour their barbarous murders, shewed it to the poor simple people as a Commission from the King to levy Forces. And lastly, some impious pious frauds of some of your own party, whose private whispers, and printed insinuations, did give hopes that the Church of *England* was coming about to shake hands with the Roman in the points controverted; Which was meerly devised to gull some silly Creatures, whom they found apt to be catched with chaff; for which they had no more pretext of truth, than you have for your groundless intimations in this unwelcome dedication.

These suspicions being compounded with Covetousness, Ambition, Envy,

[P. 8.

Emulation, desire of Revenge, and discontent, were the source of all our Calamities. Thus much you your self confess in effect; that, *this supposition, that the King and Bishops had an intention to re-establish the Roman Catholick Religion, was the venome which the Puritan Faction infused into the hearts of the people, to fill them with hatred against a King worthy of love; And the Parliament judged it a favourable occasion for their design, to advance themselves to Sovereign Authority.* Be Judge your self how much they are accessory to our sufferings, who either were, or are the Authors, or fomenters of these damnable slanders.

There was yet one cause more of this cruel persecution, which I cannot conceal from you, because it concerns some of your old acquaintance. There was a Bishop in the world (losers must have leave to talk) whose privy Purse, and subtil Counsels, did help to kindle that unnatural war in his Majesties three Kingdomes. Our Cardinal *Wolfey* complained before his death, *That he had served the King better than his God.* But certainly this practice in
your

your friend , was neither good service to his God , to be the author of the effusion of so much innocent blood , nor yet to his King , to let the world see such a dangerous president. It is high time for a man to look to himself, when his next neighbours house is all on a flame.

As hitherto I have followed your steps , though not altogether in your own method, or rather your own confusion ; So I shall observe the same course for the future. Your discourse is so full of *Meanders* and windings , turnings and returnings , you congregate *Heterogeneous* matter , and segregate that which is *Homogeneous* , as if you had made your Dedication by starts , and snatches, and never digested your whole discourse, On the contrary , where I meet with any thing, it shall be my desire to dispatch it out of my hands , with whatsoever pertains unto it , once for all. I hope you expect not that I should amuse my self at your Rhetorical flowers, and elegant expressions; they agree well enough with the work you were about ; The Pipe plays sweetly , whilst the Fowler is catching his prey.

Trappings are not to be condemned, if the things themselves are good and usefull; but I prefer one Pomegranat-Tree loaden with good fruit, before a whole row of Cypresses, that serve onely for shew. Be sure of this, that where any thing in your Epistle reflects upon the Church of *England*, I shall not miss it first or last, though it be but a loose unjoynted piece, and so perhaps hitherto untouched.

We are
onely ac-
cused of
Schism.

Amongst other things which you lay to our charge, you glance, at the least twelve times, at our supposed Schism: But from first to last, never attempt to prove it, as if you took it for granted. I have shaped a Coat for a Schismatick, and had presented it to you in this Answer; but considering that the matter is of moment, and merits as much to be seriously and solidly weighed, as your naked Crimination, without all pretext of proof, deserves to be slighted, lest it might seem here as an impertinent digression, to take up too much place in this short Discourse, I have added it at the Conclusion of this Answer, in a short Tract by it self, that you may peruse it if you please.

You

You fall heavily, in this Discourse, upon the Presbyterians, Brownists, and Independents; if they intend to return you any answer, they may send it by a messenger of their own. As for my part, I am not their Proctor, I have received no Fee from them. And if I should undertake to plead their Cause upon my own head, by our old English Law, you might call me to an account for unlawfull maintenance. Onely give me leave as a by-stander to wonder why you are so cholerick against them, for certainly they have done you more service in *England*, than ever you could have done for your selves.

Presbyterians and Brownists have been Romes best friends.

And I wonder no less why you call our Reformation, a *Calvinistical Reformation*, brought into England by *Bucer*, and *Peter Martyr*, a *blind Reformation*, yea, the entire ruin of the Faith, of the very form of the Church, and of the civil Government of the Commonwealth instituted by God. Though you confess again in our favour, That if our first Reformers had been interrogated, whether they meant any such thing, they would have purged themselves, and avouched their Innocence with their hands

P. 10.

P. 12.

P. 13.

hands upon the new Gospel. The gifts of Enemies are no gifts. If such as these are all your courtesies, you may be pleased to take them again; Our first Reformers might safely swear upon any Gospel, old or new, that they meant no such thing. And we may as securely swear upon all the Books of God, old or new, that there is no such thing. But why our Gospel should be younger or newer than *Sixtus Quintus* his Gospel, or *Clemens Octavus* his Gospel, passeth my understanding, and yours also.

Comparisons are odious, therefore I will not say, that the true English Protestant, standing to his own grounds, is the best subject in the world: But I do say, that he is as good a subject as any in the world, and our principles as Innocent, and as auxiliary to civil Government, as the maxims of any Church under Heaven; And more than yours, where the clashing of two Supreme Authorities, and the exemption of your numerous Clergy from the Coercive power of the Prince, and some other novelties, which I forbear to mention, do alway threaten a storm.

Tell

Tell me Sir, if you can, what Church in *Europe* hath declared more fully, or more favourably for Monarchy, than the poor Church of *England*; That the most high and sacred Order *L. can.* of Kings, is of Divine Right, being the *1643. C. 1.* Ordinance of God himself, founded in the prime Laws of Nature, and clearly established by express Texts, both of the old, and new Testament. Moreover, that this power is extended over all their Subjects, Ecclesiastical and Civil; That to set up any Independent coactive power above them, either Papal, or popular, either directly, or indirectly, is to undermine their great royal Office, and cunningly to overthrow that most Sacred Ordinance, which God himself hath established. That for their Subjects to bear Arms against them, Offensive or Defensive, upon any pretence whatsoever, is to resist the powers which are ordained of God.

And why do you call our Reformation Calvinistical? contrary to your own Conscience, contrary to your own confession, That in our Reformation we retained the antient Order of Episcopacy, as instituted by Divine authority, and

The English Reformation not Calvinistical. P. 6.

P. 6.

and a Liturgie, and Ceremonies, whereby we preserved the face, or Image of the Catholick Church. And that for this very cause the Disciplinarians of Geneva, and the Presbyterians, did conceive an implacable hatred against the King for the Churches sake, and out of their aversion to it. Did they hate their own Reformation so implacably? If these things be to be reconciled, *reddat mihi minam Diogenes*. He that looks more in disputation to the Advantage of his party, than to the Truth of his grounds, had need of a strong memory; We retained not onely *Episcopacy, Liturgie, and Ceremonies*, but all things else that were conformable to the Discipline, and publick service of the Primitive Church rightly understood.

No, Sir, we cannot pin our faith upon the sleeve of any particular man, as one used to say, *We love no nisms*; neither Calvinism, nor Lutheranism, nor Jonsenianism, but onely one, that we derive from *Antioch*, that is *Christianism*. We honour Learning and Piety in our fellow-servants, but we desire to wear no other badge or Cognizance than that we received from our own Master

Master at our Baptism. *Buoer* was as fit to be *Calvin's* Master, as his Scholar. So long as *Calvin* continued with him in *Germany*, he was for *Episcopacy*, *Liturgie*, and *Ceremonies*, (and for assurance thereof subscribed the *Augustane Confession*) and his late learned Successor, and Assertor in *Geneva*, *Monfieur Deodate*, with sundry others of that Communion, were not averse from them. Or why do you call Reformation blind? It was not blindness, but too much affectation of knowledge, and too much peeping into controverted and new fangled Questions, that hath endamaged our Religion. It is you that teach the *Colliers Creed*, not we.

Howsoever you pretend to prove that our Reformation was the ruin of the Church, and Common-wealth; we expect you should endeavour to prove it. You cannot so far mistake your self as to conceive your authority to be the same with us, that *Pythagoras* had among his Scholars, to have his Dictates received for Oracles without proof; what did I say, that you pretend to prove it? That's too low an

expression, you promise us a demonstration of it, so lively and evident, that no reason shall be able to contradict it. Are you not afraid that too much expectation should prejudice your discourse by diminishing our applause?

Quid tanto dignum feret hic promissor hiatus? Do you think of nothing now but Triumphs? *Lively and evident demonstration*, not to be contradicted by reason, is like the Phenix, much talked of, but seldom seen. Most men, when they see a man strip up his sleeves, and make too large promises of fair dealing, do suspect juggling. No man proclaimeth in the Market that he hath rotten wares to sell; And therefore we must be carefull, notwithstanding your great promises, to keep well *Epicharmus* his Jewel, *Remember to distrust*. By your permission, your glistering demonstration is a very counterfeit, not so valuable as a *Bristol* Diamond, when it comes to be examined by the wheel.

Reformation is
sometimes
necessary.

Sometimes nothing is more necessary than Reformation. Never was house so well builded, that now and then needed not reparation. Never Garden so well planted, but must sometimes

times be weeded. Never any order so well instituted, but in long tract of time there will be a bending and declining from its Primitive perfection, and a necessity of reducing it to its first principles. Are your Houses of Religion which are Reformed, therefore the less Religious? Why then did all the Princes and Commonwealths in *Europe*, Yea the Fathers themselves in the Council of *Trent*, cry out so often, so earnestly, for a Reformation? yet were forced to content themselves with a vain shadow for the substance, as *Ixion* embraced a Cloud for *Juno*, or Children are often stilled with an empty bottle.

But Reformation is not agreeable to all persons. *Judas* loved not an Audit, because he kept the Bag. Dull Lethargick people had rather sleep to death, than to be awaked; and mad phrenetic Bigots are apt to beat the Chirurgeon that would bind up their wounds; but none are so averse from Reformation as the Court of *Rome*, where the very name is more formidable than *Hannibal* at the Gates, yea than all the five terrible things. No marvel they

Reformation not agreeable to all persons, especially the Court of *Rome*.

they are afraid to have their Oranges squeezed to their hands; if they were infallible, as they pretend, there was no need of a Reformation; we wish they were, but we see they are not.

There is
danger in
Reforma-
tion.

On the other side, it cannot be denied that Reformation, when it is unseasonable, or inordinate, or excessive, may do more hurt than good; when Reformers want just Authority, or due information, or have sinister ends, or where the remedy may be of worse consequence than the abuse, or where men run out of one extreme into another; therefore it is a rule in prudence, *Not to remove an ill custom, when it is well settled*, unless it bring great prejudices, and then it is better to give one account why we have taken it away, than to be alwaies making excuses why we do it not. Needless alteration doth diminish the venerable esteem of Religion, and lessen the credit of antient truths. Break Ice in one place, and it will crack in more. Crooked sticks by bending streight are sometimes broken into two.

The right
rule of Re-
formation.

There is a right mean between these extremes, if men could light on it, that is,

is, neither to destroy the body, out of hatred to the sores and Ulcers, nor yet to cherish the sores and Ulcers, out of a doating affection to the body; that is, neither to destroy antient Institutions, out of a zealous hatred to some new abuses, nor yet to doat so upon antient Institutions, as for their sakes to cherish new abuses.

Our Reformation is just as much the cause of the ruin of our Church and Common-wealth, as the building of *Tenderden Steeple* was the cause of *Goodwins Sands*, or ruin of the Country thereabouts, because they happened both much about the same time.

Our Reformation
not the ru-
in of Faith,
Church, or
Common-
wealth.

— *Careat successibus opto.*

May he ever want success, who judgeth of Actions by the Event. Our Reformation hath *ruined the Faith*, just as the plucking up of weeds in a Garden, ruins the good Herbs. It hath *ruined the Church*, just as a body full of superfluous and vicious humours is ruined by an healthful purgation. It hath *ruined the Common-wealth*, just as pruning of the Vine ruins the Elm. No, no Sir, Our sufferings, for the Faith, for the Church, for the Monarchy,

chy, do proclame us Innocent to all the world, of the ruin either of *Faith*, or *Church*, or *Monarchy*. And in this capacity we choose rather to sterve as Innocents, than to swim in plenty as Nocents.

But this is but one of your Doubles to keep us from the right Form. It is your new *Roman Creed* that hath ruined the Faith. It is your Papal Court that hath ruined the Church. It is your new Doctrines of the Popes Omnipotence over temporal persons in order unto spiritual ends, of absolving subjects from their Oaths of Allegiance, of exempting the Clergy from secular jurisdiction, of the lawfulnessse of murdering Tyrants and excommunicated Princes, of æquivocation and the like, that first infected the world to the danger of Civil Government. Yet far be it from me to make these the Universal Tenets of your Church, at any time, much less at this time, when they are much fallen from their former credit; neither can I deny that sundry dangerous positions, destructive to all civil societies, have been transplanted by our Sectaries, and taken

too deep root in our quarters, but never by our fault. If God should grant us the benefit of an Oecumenical or Occidental Council, it would become both you and us in the first place to pluck up such seditious opinions root and branch.

You say our *Calvinistical Reformation* (so you are pleased to call it as you would have it, for the moderate and orderly Reformation of *England*, was the terror, and eye-sore of *Rome*) is founded upon two maxims, The one, that *the Church was false to ruin and desolation, and become guilty of Idolatry and Tyranny.* Our first supposed Maxim,

This is neither our foundation, nor our superstruction, neither our maxim, nor our Opinion. It is so far from it, that we hold and teach the direct contrary. First, that the *Gates of Hell shall never prevail against the Universal Church*, that though the rain descend, and the floods come, and the winds blow, and beat upon it, yet it shall never fall to ruin or desolation; because it is builded upon a Rock. Secondly, we believe that the *Catholic Church is the faithful Spouse*

The Catholic Church cannot come to ruin, or be guilty of Idolatry or Tyranny.

of Christ, and cannot be guilty of Idolatry, which is spiritual Adultery. Thirdly, we never said, we never thought, that the Oecumenical Church of Christ was guilty of Tyrannie. It is principled to suffer wrong, to do none, and by suffering to Conquer, as a flock of unarmed Sheep, in the midst of a company of ravenous Wolves, *A new and unheard-of kind of warfare, as if one should throw an handful of dry flax into the midst of a flaming fire to extinguish it.*

Chrys.

Catholick
and Ro-
man nor
Converti-
bles.

But I presume this is one of the Idiotisms of your language, in which by the Church you alwaies understand the Roman Church, making Roman and Catholick to be Convertibles; As if Christ could not have a Church, nor that Church any privileges, unless the Court of Rome might have the Monopoly of them. There is a vast difference between the Catholick Church and a Patriarchal Church. The Catholick Church can never fail; any Patriarchal Church may Apostate and fail. We have a promise that the Candle shall not be put out, we have no promise that the *Candlesticks shall not be removed.*

Rev. 2. 5.

But

But supposing that- (which we can never grant) the Catholick Church and Roman Church were Convertibles, yet still you do us wrong. First we do not maintain, that the Roman Church it self is fallen to ruin and desolation, we grant to it a true metaphysical being, though not a true moral being ; we hope their errors are rather in superstructures, than in fundamentals ; we do not say that the Plants of saving truth (which are common to you and us) are plucked up by the roots in the Roman Church, but we say that they are over-grown with weeds, and in danger to be choked.

Next for Idolatry, whether, and why, and how far, we accuse your Church of it, deserves further Consideration. First you agree with us, That God alone is the Object of Religion, and consequently that all Religious worship is due terminatively only to him ; that God alone is to be invocated absolutely or ultimately, that is, so as to grant our requests and fulfil our desires by himself, and that the Saints are not the objects of our prayers,

ers, but joynt petitioners with us, and intercessors for us to the throne of Grace.

Secondly, we profess as well as you, that there is a proportionable degree of honour, and respect, due to every creature in Heaven and Earth, according to the dignity of it, and therefore more honour due to a glorified Spirit, than to a mortal man: But withall we adde, that this honour, is not *servitutis* but *charitatis*, not of service as to our Lords and Masters, but of love and charity as to our friends and fellow-servants, of the same kind and nature with that Honour which we give to holy men on Earth. And herein we are confident that we shall have your consent.

Thirdly, we agree in this also, that abundant love and duty doth extend an honourable respect from the person of a dear friend, or noble benefactor to his posterity, to his memory, to his Monument, to his Image, to his Reliques, to every thing that he loved, or that pertained to him, even to the Earth which he did tread upon, for his sake. Put a *Liefhebber*, or *Virtuoso*, among

mong a company of rare pictures, and he will pick out the best pieces for their proper value. But a friend or child will more esteem the Picture of a Benefactor, or Ancestor, for its relation. The respect of the one is terminated in the Picture, that of the other is radiated in the exemplar. Yet still an Image is but an Image, and the kinds of respect must not be confounded. The respect given to an Image, must be respect proper for an Image, not Courtship, not Worship, not Adoration. More respect is due to the person of the meanest beggar, than to all the Images of Christ and his Apostles, and a 1000. Primitive Saints or Progenitors. Hitherto there is either no difference nor peril either of Idolatry, or Superstition.

Wherein then did consist this guilt of Idolatry contracted by the Roman Church? I am willing for the present to pass by the private abuses of particular persons, which seem to me no otherwise chargeable upon the whole Church, than for Connivence. As the making Images to counterfeit tears, & words, and gestures, and complements, for advantage, to induce silly people to believe that there was

something of divinity in them; and the multitude of fictitious Relicks, and supposititious Saints, which credulity first introduced, and since covetousness hath nourished. I take no notice now of those remote suspicions or suppositions of the possibility of want of intention, either in the Priest that consecrates the Sacrament, or in him that Baptized, or in the Bishop that ordained him, or in any one through the whole line of succession; in all which cases (according to your own principles) you give divine worship to corporeal Elements, which is at least material Idolatry.

I will not stand now to examine the truth of you distinctions, of *λατρεία*, and *δουλεία*, yet you know well enough, that *δουλεία* is no religious worship, and *λατρεία* is coin lately minted, that will not pass for current in the Catholick Church. Whilst your common people understand not these distinctions of degrees of honour, what holds them from falling downright into Idolatry?

Neither do I urge how you have distributed the Patronage of particular Countries, the Cure of several Diseases, the protection of all distinct professions of men, and

and all kinds of Creatures, among the Saints, just as the Heathen did among their Tutelary Gods; nor how little warrant you have for this practice from experience; nor lastly, how you build more Churches, erect more Altars, offer more presents, pour out more prayers, make more vows, perform more offices, to the Mother than to the Son. Yet though we should hold our peace, methinks you should ponder these things seriously, and either for your own satisfaction, or ours, take away such unnecessary occasions of scandal and dis-union.

But I cannot omit, that the Council of *Trent* is not contented to enjoin the Adoration of Christ in the Sacrament, (which we never deny) but of the Sacrament it self (that is, according to the common current of your Schoo men, the Accidents or Species of Bread and Wine, because it contains Christ.) Why do they not adde upon the same grounds, that the pix is to be adored with divine worship, because it contains the Sacrament? Divine honour is not due to the very Humanity of Christ, as it is abstracted from the Deity, but to the whole person, Deity and Humanity, hypostatically united. Neither the Grace of Union, nor the Grace of Union

Erion can confer more upon the Humanity, than the Humanity is capable of. There is no such Union between the Deity and the Sacrament, neither immediately, nor yet mediately, *mediante corpore*.

Moreover you do ordinarily ascribe *latria* or divine worship to a Crucifix, or to the Image of Christ, indeed not Terminatively, but transcently, so as not to rest in the Image or Crucifix, but to pass to the exemplar, or person crucified. But why a piece of Wood should be made partaker of divine honours even in *Transitu*, or in the passage, passeth my understanding. The Heathens wanted not the same pretext for all their gross Idolatry. Let them plead for themselves. *Non ego, &c. I do not worship that stone which I see, but I serve him whom I do not see.*

Lastly, whilst you are pleased to use them, I may not forget those strange insolent forms of prayer, contained in your books, even ultimate prayers, if we take the words as they sound, directed to the Creatures, that they would protect you at the hour of death, and deliver you from the Devil and confer spiritual graces upon you, and admit you into Heaven, *precibus meritisque*,

ritisque, by their prayers and merits. (You know what Merit signifies in your language, a *Condignity*, or at least a *Congruity* of desert.) The exposition of your Doctors is, that they should do all this for you by their prayers; as improper a form of speech, as if a Suppliant intending onely to move an ordinary Courtier to mediate for him unto the King, should fall down upon his knees before the Courtier, and beseech him to make him an Earl, or a Knight, or to bestow such an Office, or such a Pardon upon him, or to do some other Grace for him, properly belonging to the Prerogative Royal. How agrees this with the words, *Pre-cibus meritisque*? A beggar doth not deserve an Alms by asking it. This is a snare to ignorant persons, who take the words to signifie as they sound. And (it is to be feared) do commit downright Idolatry by their Pastors faults, who prescribe such improper forms unto them.

Concerning *Tyrannie*, which makes up The Ro-
the arrear of the first supposed *Maxim*: man Court
We do not accuse the Roman Church of most Ty-
Tyrannie, but the Roman Court. If either rannical.
the unjust usurpation of Sovereign power,
or the extending thereof to the destru-
tion of the Laws and Canons of the Church,
yea,

yea, even to give a *Non obstante*, either to the Institution of Christ, or at least to the uniform practice of the Primitive Ages, or to them both; If the swallowing up of all Ecclesiastical Jurisdiction, and the arrogating of a supercivil power paramount; If the causing of poor people to trot to *Rome* from all the Quarters of *Europe*, to waste their lively hoods there; If the trampling upon Emperours, and the disciplining of Monarchs be Tyrannical, either the Court of *Rome* hath been Tyrannical, or there never was Tyrannie in the world.

I doubt not but some great persons, when they have had bloody Tragedies to act for their own particular ends, have sometimes made the Roman Church a stalking horse, and the pretence of Catholick Religion a Blind to keep their Policies undiscerned: But if we consider seriously, what cruelties have been really acted throughout *Europe*, either by the Inquisitors General, or by persons specially delegated for that purpose, against the *Waldenses* of old, and against the Protestants of later daies, against poor ignorant persons, against women and children, against mad-men, against dead carcasses, as *Bucer*, &c. upon pretence of Religion, not only by ordinary forms
of

of punishment, and of death, but by fire and faggots, by strange new-devised tortures, we shall quickly find that the Court of Rome hath died it self red in Christian blood, and equalled the most Tyrannical persecutions of the Heathen Emperours.

The other Maxim whereupon you say that our Reformation was grounded, was this, *That the onely way to reform the Faith and Liturgie, and Government of the Church, was to conform them to the dictates of holy Scripture, of the sense whereof every private Christian ought to be the Judge, by the light of the Spirit, excluding Tradition, and the publick Judgement of the Church.* You adde, That we cannot prove Episcopacy by Scripture, without the Help of Tradition; And if we do admit of Tradition, we must acknowledge the Papacy for the Government of the Catholick Church, as founded in the Primacy of St. Peter.

Our second supposed Maxim,
P. 16, 17.

P. 20.

Your second supposed ground is no truer than the former, we are as far from Anarchy as from Tyrannie; As we would not have humane Authority, like Medusa's head, to transform reasonable men into senseless stones; So we do not put the reigns of Government into the hands of each,

Much mistaken.

each, or any private person, to reform according to their phantasies. And that we may not deal like blunderers, or deceitful persons, to wrap up or involve our selves on purpose in confused Generalities, I will set down our sense distinctly ; When you understand it, I hope you will repent of your rash censuring of us, of whom you had so little knowledge.

The Scrip-
ture the
rule of su-
pernatural
truths.

Three things offer themselves to be considered : First, concerning the Rule of Scripture ; Secondly, the proper Expounders thereof ; and Thirdly, the manner of Exposition.

Concerning Scripture we believe, That it was impossible for humane reason, without the help of divine Revelation, to find out those supernatural truths which are necessary to salvation. Secondly That to supply this defect of natural reason, God out of his abundant goodness hath given us the holy Scriptures, which have not their authority from the writing which is humane, but from the Revelation which is divine, from the Holy Ghost. Thirdly, that this being the purpose of the Holy Ghost, it is blasphemy to say he would not, or could not attain unto it. And that therefore the holy Scriptures do comprehend all necessary superna-

supernatural truths ; So much is confessed by Bellarmine, that *All things which* L. 4. de
are necessary to be believed, and to be done verbo Dei,
by all Christians, were preached to all by cap. 11.
the Apostles, and were all written. Fourthly, that the Scripture is more properly to be called a Rule of supernatural truths than a Judge, or if it be sometimes called a Judge, it is no otherwise than the Law is called a Judge of civil Controversies between man and man, that is, the rule of judging what is right, and what is wrong. That which sheweth what is strait, sheweth likewise what is crooked.

Secondly, concerning the proper Ex- Who are
 pounders of Scripture, we do believe the proper
 that the Gospel doth not consist in the expoun-
 words, but in the sense, *non in superficie,* ders of
sed in medullâ ; And therefore that Scripture.
 though this infallible Rule be given for and how
 the common benefit of all, yet every one far.
 is not an able or fit Artist to make application of this Rule, in all particular cases. To preserve the common right, and yet prevent particular abuses, we distinguish Judgement into three kinds.

Judgement of Discretion. Judgment of Direction, and Judgement of Jurisdiction.
 As in the former Instance of the Law,
 the

(the ignorance whereof excuseth no man.) every Subject hath Judgement of Discretion, to apply it particularly to the preservation of himself, his estate and interest; The Advocates, and those who are skilful in the Law, have moreover a Judgement of Direction, to advise others of less knowledge and experience; But those who are Constituted by the Sovereign power, to determine emergent difficulties, and differences, and to distribute and administer Justice to the whole body of a Province or Kingdome, have moreover a Judgement of Jurisdiction, which is not onely discretionary, or directive, but authoritative, to impose an Obligation of obedience unto those who are under their charge. If these last shall transgress the rule of the Law, they are not accountable to their Inferiours, but to him or them that have the Sovereign power of Legislative Judicature; *Ejus est legem interpretari, cujus est condere.*

To apply this to the case in question concerning the exposition of the holy Scripture. Every Christian keeping himself within the bounds of due obedience, and submission to his lawful Superiours, hath a Judgement of Discretion; *Prove all things, hold*

1 Thes. 5. *fast that which is good.* He may apply the Rule

Rule of holy Scripture for his own private instruction, comfort, edification, and direction, and for the framing of his life and belief accordingly. The Pastors of the Church (who are placed over Gods people as watchmen and guides) have more than this, a judgement of *Direction*, to expound and interpret the holy Scriptures to others, and out of them to instruct the ignorant, to reduce them who wander out of the right way, to confute errors, to foretell dangers, and to draw sinners to repentance. The chief Pastors, to whose care the Regiment of the Church is committed in a more special manner, have yet an higher degree of judgement; a Judgement of *Jurisdiction*, to prescribe, to enjoin, to constitute, to reform, to censure, to condemn, to bind, to loose, judicially, authoritatively, in their respective charges. If their Key shall erre, either their Key of Knowledge, or their Key of Jurisdiction, they are accountable to their respective Superiours, and in the last place to a general Council, which under Christ upon Earth, is the highest Judge of Controversies. Thus we have seen what is the Rule of Faith, and by whom, and how far respectively this rule is to be applied.

K

Thirdly,

The man-
ner of ex-
pounding
Scripture.

Thirdly, for the manner of expounding holy Scriptures, (for there may be a privacy in this also, and more dangerous than the privacy of the person) many things are necessary to the right interpretation of the Law, to understand the reason of it, the precedents, the terms, the forms, the reports, and an ability to compare Law with Law. He that wants all these Qualifications altogether, is no interpreter of Law. He that wants but some of them, or wants the perfection of them, by how much the greater is his defect, by so much the less valuable is his exposition; And if he shall out of private fancy, or blind presumption, arrogate to himself, without these requisite means, or above his capacity and proportion of Knowledge, a power of expounding Law, he is a mad-man.

So many things are required to render a man capable to expound the holy Scriptures, some more necessarily, some less, some absolutely, some respectively; As first, to know the right Analogy of Faith, to which all interpretations of Scripture must be of necessity conformed. Secondly, to know the practice and tradition of the Church, and the re-
ceived

ceived expositions of former Interpreters in the successive ages, which gives a great light to the finding out of the right sense. Thirdly, to be able to compare Texts with Texts; Antecedents with Consequents, without which one can hardly attain to the drift and scope of the Holy Ghost in the obscurer passages. And lastly; it is something to know the Idiotisms of that language wherein the Scriptures were written. He that wants all these requisites, and yet takes upon him out of a pinnatique presumption of private illumination to interpret Scripture, is a doting Enthusiast, fitter to be refuted with Scorn than with Arguments. He that presumes above that degree and proportion which he hath in these means; and above the talent which God hath given him, (as he that hath a little Language, yet wants Logick, or having both Language and Logick, knows not, or regards not either the Judgement of former Expositors, or the practice and tradition of the purest Primitive Ages, or the Symbolical Faith of the Catholick Church) is *not a likely workman to build a Temple to the Lord; but ruin and destruction to*

himself, and his seduced followers. A new Physician (we say) requires a new Churchyard ; But such bold ignorant Empyricks in Theology , are ten times more dangerous to the Soul , than an ungrounded unexperienced Quack-salver to the Body.

This is conformable to the doctrine and practice of our Church.

Can. 1603.

Can. 49.

See the Preface to the Bishops Bible.

Can. 34.

This hath alwaies been the doctrine, and the practice of our English Church; First, it is so far from admitting Laymen to be Directive Interpreters of holy Scripture , that it allows not this Liberty to Clergy-men so much as *to gloss upon the Text*, untill they be Licenced to become Preachers. Secondly , for Judgement of Discretion onely, it gives it not to private persons above their Talents, or *beyond their List*. It disallows all phantastical, and Enthusiastical presumption of incompetent and unqualified Expositors. It admits no man into holy Orders , that is, to be capable of being made a Directive Interpreter of Scripture, howsoever otherwise qualified, unless he be able to give a good account of his Faith in the Latin tongue, so as to be able to frame all his Expositions according to the Analogy thereof. It forbids the Licenced Preachers to *teach the people*

people any doctrine as necessary to be religiously held and believed, which the Catholick Fathers, and old Bishops of the Primitive Church, have not collected out of the Scriptures. It ascribes a Judgment of Jurisdiction over Preachers to Bishops, in all manner of Ecclesiastical duties, as appears by the whole body of our Canons, And especially where any difference or publick Opposition hath been between Preachers, about any point or doctrine deduced out of Scripture. It gives a power of determining all emergent Controversies of faith above Bishops to the Church, as to the witness and keeper of the Sacred Oracles. And to a lawfull Synod, as the representative Church.

can. 1571.

tit. concio-

natores.

can. 1631.

can. 53.

Art. 20.

can. 1602.

can. 139.

Now, Sir, be your own Judge, how infinitely you have wronged us, and your self more, suggesting that temerariouly, and without the Sphere of your knowledge, to his Majestie, for the principal ground of our Reformation, which our souls abhor. Is there no mean between stupidity and madness? Must either all things be lawfull for private persons, or nothing? Because we would not have them like Davids Horse and Mule,

without understanding, do we therefore put both Swords in their hands, to reform and cut off, to plant and to pluck up, to alter and abolish at their pleasure? We allow them Christian liberty, but would not have them Libertines. Admit some have abused this just liberty, may we therefore take it away from others? So we shall leave neither a Sun in Heaven, nor any excellent Creature upon Earth, for all have been abused by some persons, in some kinds, at some times.

The English
Church an
enemy to
upstart, not
so Aposto-
lical tra-
ditions.

VVe receive not your upstart supposititious traditions, nor unwritten fundamentals: But we admit genuine, Universal, Apostolical traditions; As the Apostles Creed, the perpetual Virginity of the Mother of God, the Anniversary Festivals of the Church, the Lenton fast. Yet we know that both the duration of it, and the manner of observing it, was very different in the Primitive times. VVe believe Episcopacy, to an ingenuous person, may be proved out of Scripture without the help of Tradition, but to such as are froward, the perpetual practice and tradition of the Church renders the interpretation of the Text more

more authentique, and the proof more convincing. What is this to us who admit the practice and tradition of the Church, as an excellent help of Exposition? Uſe is the beſt Interpreter of Laws, and we are ſo far from believing, that *We cannot admit tradition without allowing the Papacy*, that one of the principal motives why we rejected the Papacy, as it is now eſtabliſhed with Univerſality of Jurisdiction, by the Inſtitution of Chriſt, and ſuperiority above Occumenical Councils, and Infallibility of Judgement, was the conſtant tradition of the Primitive Church.

So Sir, you ſee your demonſtration ſhaken into pieces; You who take upon you to remove whole Churches at your pleaſure, have not ſo much ground left you as to ſet your Inſtrument upon. Your two main ground-works being vaniſhed, all your Presbyterian and Independent ſuperſtructions do remain like ſo many Bubbles, or Caſtles in the Air. It were folly to lay cloſer ſiege to them, which the next puff of wind will diſperſe, *ruunt ſubduētis recta Columnis.*

Howſoever, though you have miſtaken the grounds of our Reformation, and of your diſcourſe, yet you charge

P. 19.

us, that we have renounced the Sacrifice of the Mass, Transubstantiation, the seven Sacraments, Justification by inherent righteousness, Merits, Invocation of Saints, Prayer for the Dead, with Purgatory, and the Authority of the Pope. Are these all the necessary Articles of the new Roman Creed, that we have renounced? Surely no; you deal too favourably with us. We have in like manner renounced your Image-worship, your half-Communion, your Prayers in a tongue unknown, &c. It seems you were loth to mention these things.

Of the Sa-
crifice of
the Mass.

First, you say we have renounced your Sacrifice of the Mass. If the Sacrifice of the Mass be the same with the Sacrifice of the Cross, we attribute more unto it than your selves; we place our whole hope of Salvation in it. If you understand another Propitiatory Sacrifice, distinct from that (as this of the Mass seems to be, for confessedly the Priest is not the same, the Altar is not the same, the Temple is not the same) If you think of any new meritorious satisfaction to God for the sins of the world, or of any new supplement to the merits of Christs Passion, you must

must give us leave to renounce your Sacrifice indeed; and to adhere to the Apostle; *By one offering he hath perfected for ever them that are sanctified.* Heb. 10. 14

Surely you cannot think that Christ did actually sacrifice himself at his last Supper (for then he had redeemed the world at his last Supper, then his subsequent sacrifice upon the Cross had been superfluous) nor that the Priest now doth more than Christ did then. We do readily acknowledge an Eucharistical sacrifice of prayers and praises; we profess a commemoration of the sacrifice of the Cross; and in the language of holy Church, things commemorated are related as if they were then acted; As, *Almighty God, who hast given us thy Son [as this day] to be born of a pure Virgin. And, whose praise the younger Innocents have [this day] set forth. And between the Ascension and Pentecost, which hast exalted thy Son Jesus Christ with great Triumph into Heaven, we beseech thee leave us not comfortless, but send unto us thy holy Spirit.* We acknowledge a Representation of that sacrifice to God the Father, we acknowledge an Impetration of

In the Collects for these Feasts.

of the benefit of it, we maintain an Application of its vertue : So here is a commemorative, impetrative, applicative sacrifice. Speak distinctly, and I cannot understand what you can desire more. To make it a suppletory sacrifice, to supply the defects of the onely true sacrifice of the Cross, I hope both you and I abhor.

Of Trans-
substantia-
tion.

The next crime objected by you to us, is, that we have renounced Transubstantiation. It is true, we have rejected it deservedly from being an Article of our Creed; you need not wonder at that. But if we had rejected it 400 years sooner, that had been a Miracle. It was not so soon hatched. To find but the word *Transubstantiation* in any old Author, were sufficient to prove him a counterfeit.

Your next Article of the septenary
Of 7. Sa- number of the Sacraments is not much
craments. older. Never so much as mentioned in
any Scripture, or Council, or Creed, or
Father, or antient Author; first devised
Anno 1439. by *Peter Lombard*; first decreed by
1528. *Eugenius* the fourth; first confirmed
1547. in the Provincial Council of *Senes*, and
after in the Council of *Trent*. Either
the word *Sacrament* is taken largely,
and

and then the washing of the Disciples feet is called a Sacrament, then the onely sprinkling of Ashes on a Christians head is called a Sacrament, then there are God knows how many Sacraments more than seven; Or else it is taken strictly for a visible sign, instituted by Christ, to convey or confirm invisible Grace to all such partakers thereof, as do not set a bar against themselves, according to the Analogy between the Sign and the thing signified. And in this sense the proper and certain Sacraments of the Christian Church, common to all, or (in the words of our Church) *generally necessary to Salvation*, are but two, Baptism and the Supper of our Lord. More than these St. *Ambrose* writes not of in his Book *de Sacramentis*, because he did not know them. These we admit for genuine, and general Sacraments. Their Sacramental vertue we acknowledge.

The rest we retain more purely than your selves, though not under the Notion of such proper and general Sacraments. As Confirmation, Ordination, Matrimony, Penitence (though we neither approve of your preposterous manner

ner of Absolution before satisfaction, nor of your ordinary Penitentiary tax) and lastly, the Visitation of, and Prayer for the sick, which onely is of perpetual necessity. The *Uction* prescribed by St. James, being appropriable to the miraculous gift of healing, or recovering men out of sicknesses, then in use; Whereas your custome is clean contrary, never, or rarely to enoyl any man, untill he be past all hope of Recovery. The Ordinary and most received custome of preparing sick persons for another world in the Primitive Church, was Prayer and Absolution, or the benefit of the Keys, and the *Viaticum* of the Body and Blood of Christ, which we retain.

Of Justification.

Concerning Justification, we believe that all good Christians have true inherent Justice, though not perfect, according to a perfection of degrees, as Gold is true Gold, though it be mixed with some dross. We believe that this inherent Justice and Sanctity, doth make them truly just and holy. But if the word *Justification* be taken *in sensu forensi*, for the acquital of a man from former guilt, to make an offender just in the eye

eye of the Law, as it is opposed to
 Condemnation, *It is God that justifieth, who is he that condemneth?* Then
 it is not our inherent righteousness that
 justifieth us in this sense, but the free
 Grace of God for the merits of Jesus
 Christ.

Next for Merits, we never doubted Of Merits
 of the necessity of good Works, with-
 out which Faith is but a fiction. We
 are not so stupid to imagine that Christ
 did wash us from our sins, that we
 might wallow more securely in sin, but
 that we might serve him in holiness
 and righteousness all the daies of our
 life. We never doubted of the reward of
 good Works; *Come ye blessed of my
 Father, &c. for I was hungry, and ye
 fed me.* Nor whether this reward be due
 to them in Justice; *Henceforth is laid up for me a Crown of righteousness,*
which the Lord the just Judge shall give
me in that day. Faithfull promise makes
 due debt. This was all that the An-
 cient Church did ever understand by
 the name of Merits. Let Petavius bear
 witness; *Antiqui Patres omnes, & prædis-
 ceteris Augustinus, cumque iis con-
 sentiens Romana & Catholica pietas ag-*
noscit

Rom. 8. 33.

Tim. 4. 8.

Re-
 clas. lib. 2.

c. 4.

noscit merita eo sensu , nimirum ut neque Dei gratiam ulla antecedant merita , & hac ipsa tam ex gratia , tum ex gratuita Dei pollicitatione tota pendeant.

All the Antient Fathers , especially St. Austin , and the Roman and Catholick faith consenting with them , do acknowledge Merits in this sense , that no Merits go before the grace of God , and that these very Merits do depend wholly on grace , and on the free promise of God. Hold you to this , and we shall have no more difference about Merits ; Do you exact more of us , than all the Fathers , or the Roman and Catholick piety doth acknowledge ?

It is an easy thing for a wrangling Sophister to dispute of Merits in the Schools , or for a vain Orator to declaim of Merits out of the Pulpit : but when we come to lye upon our death-Beds , and present our selves at the last Hour before the Tribunal of Christ , it is high time both for you and us to renounce our own merits , and to cast our selves naked into the Arms of our Saviour. That any works of ours , who are the best of us but *unprofitable servants* , which properly are not ours ,
but

but Gods own gifts , and if they were ours , are a *just debt* due unto him , setting aside Gods free promise , and gracious acceptation, should condignly by their own intrinsecal value deserve the joys of Heaven, to which they have no more proportion than they have to satisfy for the eternal torments of Hell, This is that which we have renounced, and which we never ought to admit.

If your Invocation of Saints were not such as it is , to request of them Patronage and Protection, spiritual graces, and Celestial joyes, by their prayers , and by their merits (alas the wisest Virgins have Oil in their Lamps little enough for themselves;) Yet it is not necessary, for two Reasons ; First, no Saint doth love us so well as Christ. No Saint hath given us such assurance of his love , or done so much for us as Christ. No Saint is so willing , or able to help us as Christ. And secondly, we have no command from God to invoke them.

Of Invocation of Saints.

So much your own Authors do confess , and give this reason for it , *Left the Gentiles being converted, should believe*

S. Clara
Probl. 37.
ex Hovan-
tio.

lieve that they were drawn back again to the worship of the Creature. But we have another command, *Call upon me in the day of trouble, and I will hear thee.* VVe have no promise to be heard, when we do invoke them; But we have another promise; *Whatsoever ye shall ask the Father in my name, ye shall receive it.* VVe have no example in holy Scripture of any that did invoke them, but rather the contrary;

Rev. 22.9. *See thou do it not; I am thy fellow-servant, worship God.* VVe have no certainty that they do hear our particular prayers, especially mental prayers, yea a thousand prayers poured out at one Instant in several parts of the world; VVe know what your men say of the glass of the Trinity, and of extraordinary Revelations: But these are bold conjectures without any certainty, and inconsistent the one with the other.

VVe do sometimes meet in Antient Authors, with the Intercession of Saints in General, which we also acknowledge; Or an oblique invocation of them (as you term it) that is, a prayer directed to God, that he will hear

hear the intercession of the Saints for us, which we do not condemn ; Or a wish, or a Rhetorical Apostrophe, or perhaps something more in some single Antient Author : But for an Ordinary Invocation in particular necessities, and much more for publick Invocation in the Liturgies of the Church, we meet not with it for the first six hundred years, or thereabouts ; All which time, and afterwards also, the common principles and tradition of the Church were against it. So far were they from obtruding it as a necessary fundamental Article of Christian Religion.

It is a common fault of your writers, alwaies to couple Prayer for the Dead, and Purgatory together, as if the one did necessarily suppose, or imply the other ; In whose steps you tread. Prayer for the Dead hath often proceeded upon mistaken grounds, often from true grounds, both inconsistent with your Purgatory. Many have held an Opinion, that though the souls were not extinguished at the time of their separation from the body, yet they did lye in *secret receptacles*, in a profound

Of Prayer
for the
Dead, with
Purgatory.

found or deep sleep, untill the Resurrection, doing nothing, suffering nothing in the mean time, but onely the delay of their glory. Others held that all must pass thorow the fire of Conflagration at the day of judgement. These opinions were inconsistent with your Purgatory, yet all these, upon these very grounds, used Prayer for the Dead. Others, called the mercifull Doctors, held, that the very pains of Hell might be lessened by the prayer of the living: Such a prayer is that which we meet with in your own Missal, *O King of Glory, deliver the souls of all the faithfull deceased, from the pains of Hell, from the deep Lake, from the mouth of the Lion (that is, the Devil) that the bottomless pit of Hell do not swallow them up.* A man may lawfully pray for that which is certain, if it be to come, but one cannot lawfully pray for that which is past. The souls which are in Purgatory (by your learning) are past the fear of Hell. Nor can this petition be any waies so wrested, as to become applicable to the hour of death. This prayer is not for the man, but for the soul separated; nor for the soul
of

Tartarus.

of a sick man, or a dying man, but for the souls of men actually deceased. Certainly this prayer must have reference, either to the sleeping of the souls, or to the pains of Hell; To deliverance out of Purgatory it can have no relation. Neither are you able to produce any one prayer, publick or private, neither any one indulgence to that purpose, for the delivery of any one soul out of Purgatory, in all the Primitive times, or out of their own antient Missals or Records. Such are the Innovations which you would impose upon us, as Articles of Faith, which the greatest part of the Catholick Church never received untill this day. Moreover, though the sins of the faithfull be privately and particularly remitted at the day of death, yet the publick promulgation of their pardon at the day of judgement is to come. Though their souls be alwaies in an estate of blessedness, yet they want the consummation of this blessedness, extensively at least, untill the body be re-united unto the soul, (and as it is piously and probably believed) intensively also; that the soul hath not

yet so full and clear a vision of God, as it shall have hereafter. Then what forbids Christians to pray for this public acquittal, for this Consummation of blessedness? So we do pray, as often as we say, *thy Kingdome come*, or, *come Lord Jesus, come quickly*. Our Church is yet plainer, *That we with this our Brother, and all other departed in the faith of thy holy name, may have our perfect Consummation of blessedness in thy everlasting Kingdome*. This is far enough from your more gainfull prayers for the dead, to deliver them out of Purgatory.

The Authority of the Pope.

Lastly, concerning the Authority of the Pope, It is he himself that hath renounced his lawfull Patriarchal Authority. And if we should offer it him at this day, he would disdain it. We have onely freed our selves from his tyrannical usurped Authority. But upon what terms, upon what grounds, how far, and with what intention, we have separated our selves, or rather have suffered our selves to be separated from the Church of *Rome*, you may find if you please in the Treatise of Schism.

I cannot choose but wonder to see p. 21.
 you cite St. *Cyprian* against us in this
 case, who separated himself from you,
 as well as we, in the daies of a
 much better Bishop than we, and
 upon much weaker grounds than we,
 and published his dissent to the world
 in two African Councils; He liked
 not the swelling Title of Bishop
 of Bishops, nor that one Bishop
 should tyrannically terrifie another
 into obedience; No more do we. He
 gave a primacy, or principality of order
 to the Chair of St. *Peter*, as *Principium unitatis*; so do we: But he believed
 that every Bishop had an equal
 share of Episcopal power; so do we.
 He provided apart, as he thought fit
 in a Provincial Council for his own
 safety, and the safety of his Flock; so
 did we. He writ to your great Bishop
 as to his Brother and Colleague, and
 dared to reprehend him for receiving
 but a Letter from such as had been censured
 by the African Bishops. In Saint
Cyprian's sense, you are the Beam that
 have separated your selves from the body
 of the Sun; you are the Bough
 that is lopped from the Tree; you are

the stream which is divided from the Fountain. It is you, principally you, that have divided the unity of the Church.

Whether
humane
Laws bind
the Con-
science.

You collect as a Corollary from our supposed principle of the right and sufficiency of private judgement, enlightened by the Spirit, that no humane Authority can bind the Conscience of another, or prescribe any thing unto it. I have formerly shewed you your gross mistake in the premises, Now if you please hear our sense of the Conclusion. Humane Laws cannot be properly said to bind the Conscience, by the sole authority of the Law-giver; But partly by the equity of the Law, every one being obliged to advance that which conduceth to a publick good, *Thou shalt love thy neighbour as thy self*; And especially by Divine Authority, which commands *every soul to be subject to the higher powers, for conscience sake*; not prudentially only. The question is soon decided; Just Laws of lawfull Superiours, either Civil, or Ecclesiastical, have authority to bind the Conscience in themselves, but not from themselves.

How

How shall we believe that it is not *you but God* that represents these things to his Majesty, that addresseth them to him by your mouth, that calleth him, that stretcheth out his hand to him, that hath set these things before his eyes, in Characters not to be defaced? VVhat? That his Majesty should turn Roman Catholick? Are they like *Belshazars* Characters, and are you the onely *Daniel* that can read them? we do not see a *Cloven Tongue* upon your head, nor a *Dove* seeming to whisper in your ear. Be not too confident, lest some take it to be a little taint of Anabaptism; perhaps you have had as strange phantasies as this heretofore, whilst you were of a contrary party,

Be it what it will be, you cannot offer it to his Majesty with more confidence, or pretend more intimacy with God, or to be more familiarly acquainted with his Cabinet Counsel, than a *Scotch Presbyter*; And yet your self would not value all his confidence at a *Button*. VVise men are not easily gained by empty shews or pretences, that signifie nothing but the

P. 28. 69.
The Author a little Enthusiastical.

the pretenders vanity, nor by Enthusiastical interpretation of occurrences. It is onely the weight of reason that depresseth the scale of their judgement, and maketh them to yield and submit unto it.

Howsoever it be God or you that represent these things to his Majestie, you tell us, that *the end is to reduce him from those errors which he sucked in with his milk, which in the daies of Peace, and abundance, it had been difficult for him to discover; But now his Eyes and his Ears do see and hear those Truths which make it evident to him, that God hath condemned them to reduce him to the Communion of the Church; wherein you promise him all manner of blessings. Who told you of his Majesties new illumination? or what have you seen to believe any such thing? when you dare avouch such gross untruths of himself, to himself, how should he credit your private presumptions, which you tell him as a new Mercury dropped down from Heaven?*

You tell us that is is necessary for every one to *adhere to the true Church, which*

which is the keeper of saving truth. That is true; but nothing to his Majesty, who hath more right already in the Catholick Church than your self. You tell us moreover, that this Church is the Roman Church. That is not true; but suppose it were most true, as it is most false, what should a man be better or more nearer to the knowledge of the Truth, and consequently to his salvation, for his submission to the Roman Church; As long as you cannot agree among your selves either what this Roman Church is, or what this infallible Judge is? One saith it is the Pope alone; Another saith no, but the Pope with his Conclave of Cardinals; A third will go no less than the Pope and a Provincial Council; A fourth will not be contented without the Pope and a General Council; A fifth is for a general Council alone, either with or without the Pope; A sixth party (and they are of no small esteem amongst you here at this present) is for the Essential Church, that is, the Company of all faithfull people, Whose reception (say they) makes the true ratification of the Acts of its representative Body. It were as good

The Romanists require submission to their Church as necessary to salvation,

Yet cannot agree among themselves what this Roman Church is.

good to have no infallible Judge, as not to know or agree who it is. Be not so censorious in condemning others, for not submitting to your Roman Church, or infallible Judge, nor so positive to make this submission so absolutely necessary to salvation, untill you agree better what this Judge or Church is. It is five to one against you, that you your self mis the right Judge.

The
English
Church
not perished.

Gen. 42.
13.

Whatsoever become of your Church, you say *Ours is perished by the proper Axioms of our own Reformation, and hath no more any subsistence in the world, nor pretence to the Privilege of a Church.*

This is hard. He perisheth twice that perisheth by his own weapons. Even so Josephs brethren told Joseph himself, with Consciences guilty enough, *one is not.* This is that which the Court of Rome would be content to purchase at any rate. This hath been the end of all their Negotiations and Instructions, by all means to support the Presbyterian Faction in England against Episcopacy; Not that they loved them more than us, but that they feared us more than them.

There was an Israelitish Church, when *Elias* did not see it; but he must be

be as blind as *Barthimaeus*, that cannot see the English Church. VVheresoever there is a lawfull English Pastor, and an English Flock, and a subordination of that Flock to that Pastor, there is a Branch of the true English Protestant Church. Do you make no difference between a Church persecuted, and a Church extinguished? Have patience and expect the Catastrophe. It may be all this while the *Carpenters Son* is making a Coffin for *Julian*. If it please God, we may yet see the Church of *England* which is now frying in the fire, come out like Gold out of the Furnace, more pure, and more full of luster. If not, his VVill be done. *Just art thou, O Lord, and Righteous are all thy judgments.* The Primitive Church was as glorious in the sight of God when they served him in Holes and Corners, in *Cryptis, Sacellis, Conventiculis, Ecclesiis*, as when his VVorship was more splendidly perform'd in *Basilicis & Cyriacis*, in goodly Churches, and magnificent Cathedrals.

Your Design stops not at the King of Great *Britain*, but extends it self to all his Subjects, yea to all Protestants
what-

The Au- whatsoever. I wonder why you stay
thors vain there, and would not adde to all the Ea-
Dreams. stern Churches, and the great Turk
 himself, since you might have done it
 with another penfull of Ink? and with
 as much pretence of Reason, to secure
 himself from the joint Forces of Chri-
 stendom thus united by your means. A
 strong Phantasie will discover Armies,
 and Navies in the Clouds, Men and
 Horses, and Chariots in the Fire, and
 hear Articulate Dictates from the Bels.
 This is not to write waking, but drea-
 ming.

P. 36.

Yet you make it an easy work; to
effect which, there needs no Disputati-
on; but onely to behold the Heretical
Genius of our Reformation, which is
sufficiently condemned by it self, if men
will onely take the pains to compare the
Fundamental Principles thereof with
the Consequences. Great Houses and
 Forts are builded at an easy charge
 in Paper. When you have consulted
 with your Architects, and Enginiers,
 you will find it to be a work of more
 difficulty. And your Adversaries Re-
 solution may teach you, to your cost,
 what it is to promise to your self such
 an

(173)

an easy Conquest before the Fight ;
and let you see that those golden
Mountains which you phantasied, have
no subsistence but in your Brain , and
send you home to seek that self-con-
viction there , which you sought to
fasten upon others. VVhen you are
able to prove your Universal Monar-
chy , your new Canon of Faith , your
new Treasury of the Church , your
new Roman Purgatory , whereof the
Pope keeps the Keys , your Image-
worship , your Common-Prayers in a
tongue unknown, your detaining of the
Cup from the Laity in the publick
Administation of the Sacrament , and
the rest of your new Creed , out of
the four first General Councils , or
the Universal Tradition of the Church
in those daies , either as Principles, or
Fundamental Truths , (which you af-
firm,) or so much as ordinary points
of Faith , (which we deny,) we will
yield ourselves to be guilty both of Con-
tradiction and Schism. Untill you are
able to make these Innovations good ,
it were best for you to be silent , and
leave your vapouring. Desperate under-
takings do easily forfeit a mans Repu-
tation.

Now

P. 41, &c.
His vainer
Proposition of a
conference.

Now are we come to the most specious piece of your whole Epistle, that is, *the Motion or Proposition of a Conference, by Authority of the King of France, at the instance of the King of Great Britain, before the Archbishop of Paris, and his Coadjutor, between some of your Roman Catholick Doctors, and the Ministers of the Reformed Church at Paris, whom you do deservedly commend for their sufficiency and Zeal. You further suppose, that the Ministers of the Reformed Church will accept of such a Disputation, or by their Tergiversation betray the weakness of their cause; And you conclude confidently beyond supposition, that they will be confuted and convicted, and that their conversion or conviction will afford sufficient ground to the King of Great Britain, to embrace the Communion of the Roman Catholick Church; And that his conversion will reduce all consciencious Protestants to Unity and due obedience.*

I will contract your larger Palm to a Fist. If the King of Great Britain desire a solemn Conference, the King
of

of *France* will enjoyn it ; If he enjoyn it , the Ministers will accept it ; If they do accept it , they are sure to be convicted ; If they be convicted , the King of Great *Britain* will change his Religion ; If he change his Religion , all conscientious Protestants will be reduced ; And all this to be done , not by the old way of Disputing , No , take heed of that , the burnt Child dreads the fire ; But by a proper new way of refuting old Protestant Principles by new Independent Practises. VVhy was this Remedy found out no sooner ? This might have eased the Cardinals in their Consultations about propagating the Faith ; This might have saved Cardinal *Allen* all his Machiavillian Instructions to his English Emissaries ; This may in a short time turn the Inquisitors out of their employment for want of an Object , and not leave such a thing as Heretical pravity in the VVorld. How must men praise your Fortune , and applaud your Invention ? But stay , the second thoughts are wiser ; VVhat if this Chain supposed to be of Adamant , should prove a rope of Sand ? And so it is ; I have
seen

seen a *Sorites* disgraced, and hissed out of the Schools, for drawing but one lame leg after it, this is foundred of all four, from the beginning to the end there is nothing in it but future Contingents, which are known onely to God, not one Grain of necessary Truth.

The King
of England
desires no
such Con-
ference.

First Sir, be not angry if a man take away the subject of your whole discourse; It is but your officiousness, the King desires no such Conference. Let them desire Conferences who waver in their Faith. All these blustering Storms have radicated him deeper in his Religion. And chiefly that which you make the chiefest motive to his Apostasizing, the Martyrdom of his Royal Father, and an hereditary love to that Church which he hath justified with his Blood.

If he
should, he
had nei-
ther Rea-
son nor
need to
desert his
English
Clergy.

Secondly, if his Majestie should incline to such a Conference, do you think he would desert the English Clergy, who have forsaken their Country, their Friends, their Estates, out of their Conscience, out of their duty to God, and their Sovereign; who understand the constitution of the English

lish Church much better than your
 self, or any Foriners how sufficient soe-
 ver, and cast himself wholly upon Stran-
 gers, whose Reformation (you say)
 is different from that of *England*, in
 the points of Episcopacy, Liturgy, and
 the Ceremonies of the Church? Say,
 what was the Reason of this gross O-
 mission? were you afraid of *that Image*
of the Church (as you call it in a sleigh-
 ting manner) which they retained?
 Or did you not think any of the Eng-
 lish Nation worthy to bear your Books
 at a Conference? It hath been other-
 wise heretofore; and you will find it
 otherwise now, when you come to
 prove it. I know not whether *England*
 hath been more fortunate or unfortu-
 nate since the Reformation, in breeding
 as many able Polemique Writers on
 both sides, as any Nation in *Europe*;
Stapleton, *Harding*, *Parsons*, *Sanders*,
Reynolds, *Bishop* &c. for the Roman
 Church. *Jewell*, *Andrews*, *Abbot*,
Lawd, *White*, *Field*, *Montague*, *Rey-
 nolds*, *Whitaker* &c. for the English
 Church; (I forbear to name those that
 are living) and many more who come

M

not

not short of these, if they had pleased to communicate their Talents to the World. This is such a contumely that reflects upon the Nation, and you must be contented to be told of it.

Such a
Confe-
rence not
fit to be
granted by
the King
of France,

Thirdly, how are you sure that the King of France and his Counsell would give way to such a publick Conference? Private Insinuations use to prevail much when a man may *Lavere & tack* to and again to compass his Ends. Authority or the Sword may put an end to Controversies: But publick Conferences for the most part do but start new Questions, and revive old forgotten Animosities. What were the *Donatists* the better for the Collation at *Carthage*? The Mind of a man is generous, and where it looks for Opposition, it fortifies it self against it. *Urban* the Eighth was the wisest Pope you have had of late, who by his Moderation and Curses cooled much of that Heat, which the violence of his Predecessors had raised against the Court of Rome. The mild beames of the Sun were more prevalent, than the blustering Blasts of the North Wind.

Multiply-

Multiplying of Words more commonly engenders strife, than peace.

Fourthly, upon what Grounds are you so confident, that the Ministers of the Reformed Church would admit of such a publike Disputation upon those terms which you propose? That is, to accept of the Arch-Bishop of *Paris* and his Coadjutor, two persons interessed, for competent Judges. I am as confident of the contrary, that they would rather chuse to suffer, than wrong their Cause so much. *Frustra fit per plura quod fieri potest per pauciora.* It were a readier way for them, and but the same in effect, to subscribe to a blank paper, and to submit without Disputation.

Nor to be accepted by the Ministers of the Reformed Church.

Fifthly, suppose (all this notwithstanding) such a Conference should hold, what reason have you to promise to your self such success as to obtain so easy a Victory? You have had Conferences and Conferences again at *Poissy*, and other places, and gained by them just as much as you might put in your eye and see never the worse. When Conferences are onely made

Nor could any such Success be expected from it.

use of as Pageants, to grace the Introduction of some new Profelyte, and to preserve his Reputation from the aspersions of Desultorious Levity, they seem much more efficacious than they are; As they know well enough who are privie to what is acted in the withdrawing Room. The time was, when you have been as confident in a contrary Opinion, that such a Free Conference would have sealed the Walls of Rome, and levelled the Popes Triple Crown.

The Authors impertinence and sauciness with the King.

Sixthly, whether the Ministers should accept of such a partial unequal Conference or nor, or whatsoever should be the success thereof, you trespass too boldly upon his Majesties patience, to dictate to him so pragmatically, so Magisterially, what he should do, or would do, in such a case, which is never like to be. Doth his Fathers constancy encourage you to believe, that he is a *Reed shaken with the Wind*? *Qui pauca considerat, facile pronunoiat*, He that weighs no more Circumstances or Occurrences than serve for the advancement of his Design, pronounceth
sentence

sentence easily, but temerariouſly, and for the moſt part unſoundly. When ſuch a thing as you dream of ſhould happen, it were good manners in you to leave his Maſteſty to his Chriſtian Liberty. But to trouble your ſelf and others about the Moons ſhining in the water, ſo unſeaſonably, ſo impertinently, or with what will come to paſs when the ſky falls, is unbefeeching the Counſellor of a King.

Laſtly, conſider how your Pen doth ^{His Pen} over-run your Reaſon, and over-reach ^{over-runs} all grounds of probability, to aſcribe ^{his Wit.} unto his Maſteſties change ſuch an infallible Influence upon all Proteſtants, as to reduce them to the Roman Communion, not onely his own ſubjects, but Foreigners. His bleſſed Fathers example had not ſo much influence upon the Scots his Native Subjects. He was no Changling indeed, neither to the right hand nor to the left. *Henry* the Fourth, his Grandfather, did turn indeed to the Roman Church; Had his change any ſuch influence upon the Proteſtant party in *France*? I know no followers ſuch a change would gain him, but I foreſee

M 3

clearly

clearly how many Hearts it would lose him. Certainly Sir, if you would do a meritorious piece of service to his greatest Adversaries, you could not fix upon any thing that would content them more highly, than to see you successfull in this undertaking. I have done with your Proposition. He that compares it and your Demonstration together, will easily judge them to be twins, at the first sight,

As a Motive to his Majesties Conversion, you present him with a Treatise of Transubstantiation, and desire that it may appear unto the World under his Royal name.

His improper
choise
of a Pa-
tron for his
Treatise.

I meddle not with your Treatise, some of your learned Adversaries friends will give you your hands full enough. But how can his Majesty protect or patronise a Treatise against his judgement, against his Conscience, so contrary to the doctrine of the Church of England, not onely since the Reformation, but before? About the year seven hundred, The Body of Christ wherein he suffered, and his Body Consecrated in the Host, differ much. The Body wherein he suffered

Serm. Sax-
on. in festo
Paschebat.

ferred was born of the Virgin, consisting of flesh and bones, and humane members; his Spiritual body, which we call the Host, consists of many Grains, without blood, bones, or humane Members, wherefore nothing is to be understood there Corporally, but all Spiritually, Transubstantiation was neither held for an Article of Faith, nor a point of Faith in those daies.

You charge the Protestants in divers places, That they have neither *P. 51.*
Church nor Faith, but have lost both. *P. 221.*

And at the later end of your Treatise you undertake to demonstrate it: But your Demonstration is a meer Paralogism. You multiply your Terms, you confound your terms, you change and alter your Terms, contrary to the rules of right arguing, and vainly beat the air, concluding nothing which you ought to prove, nothing which your Adversary will deny. You would prove that Protestants have no Church. That you never attempt; But you do attempt to prove (how pittifull God knowes) that they are not the onely Church, that is, *the one, Holy Catholique Church.* This they

His unskilfulness, or his unfortunateness in his Demonstration.

they did never affirm, they did never think. It sufficeth them to be a part of that Univerſall Church, more pure, more Orthodox, more Catholique than the Roman, alwaies profeſſing Chriſt viſibly, never lurking inviſibly in another Communion, which is another of your miſtakes. I ſhould adviſe you to promiſe us no more *evident Demonſtrations*; either your ſkill, or your luck is ſo extremely bad.

In the ſecond place you affirm that *Faith is founded upon divine Authority, and Revelation, and depoſited with the Church.* All that is true; But that which you add, that *it is founded in the Authority of Chriſt ſpeaking by the mouth of his Church*; By this Church underſtanding the Church of this Age, and (which is yet worſe) the Church of one place, and (which is worſt of all) the Biſhop of that one Church, is moſt falſe.

The great advantage of a Proteſtant above the Roman

And ſo is that which you add, that *the faith of Proteſtants is founded upon their own reasonings, which makes ſo many differences among them.* Reason muſt be ſubſervient in the application

cation of the Rule of Faith; It cannot be the foundation of Faith. Bad reasoning may bring forth differences and errors about Faith, both with you and us, but the abuse of Reason doth not take away the use of Reason. We have this Advantage of you, that if any one of us do build an erroneous Opinion upon the holy Scripture, yet because our adherence to the Scripture is firmer and neerer than our adherence to our particular error, that full, and free, and universal assent which we give to holy Scripture, and to all things therein contained, is an implicate Condemnation and retraction of our particular error, which we hold unwittingly, and unwillingly against Scripture. But your foundation of Faith being composed of uncertainties, whether this man be Pope or not, whether this Pope be Judge or not, whether this Judge be infallible or not, and if infallible, wherein, and how far; the faith which is builded thereupon cannot but be fallible and uncertain. The stricter the adherence is to a false, uncertain, or fallible rule, the more dangerous is the

Cartho-
lick in
the choice
of his
foundati-
on.

the

the error. So our right foundation purgeth away our error in superstruction; And your wrong foundation lessens the value of your truths, and doubles the guilt of your errors.

I will (by your leave) requite your demonstration, and turn the mouths of your own Canons against your self.

That Church which hath changed the Apostolical Creed, the Apostolical Succession, the Apostolical Regiment, and the Apostolical Communion, is no Apostolical, Orthodox, or Catholick Church.

But the Church of *Rome* hath changed the Apostolical Creed, the Apostolical Succession, the Apostolical Regiment, and the Apostolical Communion.

Therefore the Church of *Rome* is no Apostolical, Orthodox, or Catholick Church.

They have changed the Apostolical Creed, by making a new Creed, wherein are many things inserted, that hold no Analogie with the old Apostles Creed; The Apostolical Succession, by ingrossing the whole succession to *Rome*, and making all other Bishops to be but the
Popes

Popes Vicars, and Substitutes, as to their Jurisdiction; The Apostolical Regiment, by erecting a visible and Universal Monarchy in the Church; And lastly the Apostolical Communion, by excommunicating three parts of the holy Catholick Apostolick Church.

Again, That Church which resolves its Faith not into divine Revelation and Authority, but into Humane infallibility, or the Infallibilitie of the present Church, without knowing, or according, what that present Church is, whether the Virtual, or the representative, or the essential Church, or a body compounded of some of these, hath no true faith.

But the Church of *Rome* resolves its Faith, not into divine Revelation and Authority, but into the Infallibility of the present Church, not knowing, or not according, what that present Church is, whether the Virtual Church (that is the Pope,) or the Representative Church (that is a general Council) or the Essential Church, (that is the Church of Believers diffused over the world,) or a Body compounded of some

some of these, (that is the Pope, and a General or Provincial Council.)

Therefore the Church of Rome hath not true faith. The greater number of your Writers is for the Pope, that this infallibility is fixed to his Chair. But of all other Judgements, that is most fallible and uncertain; for if Simony make a Nullity in a Papal Election, we have great reason to doubt, that that Chair hath not been filled by a right Pope these last hundred years. These are no other but your own *Mediums*; Such luck you have with your *irrefragable demonstrations*.

P. 55.
His Majesty's Apostacy is not the way to his restitution.

In case his Majesty will turn Roman Catholick you promise him restitution to his Kingdoms.

Great undertakers are seldom good performers; when you are making your Proselytes, you promise them golden Mountains, but when the work is done, you deal with them, as he did with his Saint, who promised a Candle as big as his Mast, and offered one no bigger than his finger. Do you however think it reason, that any man should change his Religion for temporal respects, though it

it were for a Kingdom? *Jeroboam* did so, you may remember what was the success of it.

You propose this as *the readiest means to restore him*. Others who penetrate deeper into the true state of his affairs, look upon it as the readiest way to ruin his hopes, by the alienation of his friends, by the confirmation of his foes, and in some sort the justification of their former feigned fears. Do you think all Roman Catholick Princes desire this change as earnestly as yourself? Give them leave first to consult with their particular Interests. A common Interest prevails more with Confederates than a common faith. The Sword distinguisheth not between Protestants and Papists.

But what is the ground of this your great Confidence? no less than Scripture. *Seek ye first the kingdom of God, and the righteousness of it, and all other things shall be added unto you.* You say the word of God deceives no man. True, but you may deceive your self out of the word of God. The Conclusion alwaies follows the weaker part,
such

such as this, are commonly your mistaken grounds, when they come to be examined. The text saith, *Seek the kingdom of God*, You would have his Majesty desert the kingdom of God. The promise is of all things necessary or convenient, you will be your own Carver, and oblige God Almighty to Kingdoms and particular conditions. The promise is made (as all temporal promises are,) with an implicate exception of the Cross; unless God see it to be otherwise more expedient for us; He that denies us gold, and gives us patience and other graces *more precious than Gold*, that denies a temporal Kingdom to give an eternal, doth not wrong us. This was out of your head.

1 Pet. I. 7.

P. 58.

The obligation of the Scots to his Majesty, the greatest of any Subjects in the known world,

That the Scots had an antienter *Obligation to fidelity* towards his Majesty, and that Royal Family, than the English, is a truth not to be doubted or disputed of, I think I may safely adde, than any Nation in *Europe*, or in the known world to their Prince, his Majesty being the hundred and tenth Monarch of that line, that hath swayed the Scepter of that Kingdom successively

sively. The more the pity that a few treacherous *Shebas*, and a pack of bawling seditious Orators, under the vizard and shadow of pure Religion, to the extreme scandal of all honest professors, should be able to overturn such an ancient fabrick, and radicated succession of Kingly Government.

But take heed Sir, how you beleve that any ingagement of the Presbyter-
 ian faction in *Scotland*, proceeded ei-
 ther from conscience, or gratitude, or
 fidelity, or aimed at the resetting of
 his Majesty upon his throne. No, no,
 their hearts were double, their trea-
 ties on their parts were meer trea-
 cheries from the beginning. I mean
 not any of those many loyal patriots,
 that never bowed their knees to *Baal-
 berith the God of the Covenant*, in that
 Nation; Nor yet any of those se-
 rious converts, that no sooner disco-
 vered the *leger de main* of a company
 of *canting impostors*, but they sought
 to stop the stream of Schism and se-
 dition, with the hazard of their own
 lives and estates; Nor even those whose
 eyes were longer held with the Spi-
 rit

Their
 Treache-
 ry.

The loyal
 Scots ex-
 cepted.

The dis-
loyal
Scots de-
ciphered.

rit of slumber, by some stronger spells of disciplinarian charmers, but did yet later open their eyes, and come in to do their duties, at the sixth or ninth hour. All these are expunged by me out of this black Roll. Let their posterities enjoy the fruit of their respective loyalties; And let their memories be daily more and more blessed. But I mean the obstinate Ring-leaders, and Standard-bearers of the Presbyterian *Covenant* of both robes, and the fetters up of that mis-shapen *Idol*. It is from these, I say, that no help or hope could in reason be expected. They who sold the Father, and such a Father, were not likely to prove loyal to the Son; They who hanged up one of the most antient Gentlemen in *Europe*, the gallant *Marquess of Montrose*, being then their lawful Vice-roy, like a dog in such base and barbarous manner, together with his *Majesties Commission*, to the publike dishonour of their King, in the chief *City* of that Kingdome, in a time of *Treaty*; They who purged the Army, over and over, as loth on their parts willingly to leave

leave one dram of honesty, or loyalty in it, who would not admit their fellow subjects of much more merit and courage than themselves to assist them; They who would not permit his Majesty to continue among the Souldiery, lest he should grow too popular; They who, after they had proclaimed to the World his Title and right to that Crown, yet sought to have him excluded from the benefit of it, and from the execution of his Kingly Office, until he should *abjure his Religion, cast dirt upon his Parents, alienate his loyal subjects, and ratifie the usurpations of his Rebels*; These, (these I say,) were most unlikely persons to be his restorers. Was it ever heard before, that subjects acknowledged a Sovereign, and yet endeavoured to exclude him from his rights, until he had granted whatsoever seemed good in their eyes? Others may be more severe in their judgements, but I for my part could be well contented, that God would give them the Honour to be the repayers of the breach

N

who

No hope
from that
party un-
til they
repent.

who have been the makers of the breach ; to be the restorers of Monarchy, who have been the ruiners of Monarchy ; to be the re-establishers of peace, who have been the chiefest *Catalines* and promoters of War. But that can never be whilst they justify their former rebellious practices, and after they have eaten and devoured, *wipe their mouths, and say What have we done ?* until they acknowledge their former errors ; Repentance onely is able to knit the broken bone ; why should they be more afraid to confess their faults, and shame the Devil, than to commit them ?

P. 50.
God must
not be li-
mited to
time or
means of
delive-
rance.

Yet I cannot say with you that this *hath robbed his Majesty of all hopes and means of recovery*. We may not limit God to any time, who commonly with-holds his help until the Bricks be doubled, until the edge of the razor doth touch the very throats of his servants, that the glory of the work may wholly redound to himself. We may not limit God to those means which seem most proba-
ble

ble in our eyes. So long as Joseph trusted to his friend in Court, God did forget him; when Pharaohs Butler had quite forgotten Joseph, then God remembered him. God hath nobler ways of restitution than by Battails, and bloodshed, that is, by changing the hearts of his creatures at his pleasure, and turning Esau's vowed revenge into love and kindness.

I confess, his Majesties resolution was great, so was his prudence, that neither fear (which useth to betray the succours of the soul,) nor any indiscreet Action, or word, or gesture, in so long a time, should either discover him, or render him suspected. When I consider that the Heir of a Crown, in the midst of that Kingdom where he had his breeding, whom all mens eyes had used to Court as the rising Sun, of no common features or physiognomy, at such time when he was not only believed, but known to be among them, when every Corner of the Kingdom was full of Spys, to search him, and every

P. 61.

His Majesties escape out of England almost miraculous.

Port and Inne full of Officers to apprehend him, I say that he should travail at such a time, so long, so far, so freely, in the sight of the Sun, exposed to the view of all persons, without either discovery, or suspicion, seems little less than a miracle. That God had smitten the eyes of those who met him with blindness, as the eyes of the *Sodomites*, that they could not find *Lots* door, or, the *Syrian* Souldiers, that were sent to apprehend *Elisha*. This strange escape, and that former out of *Scotland*, where his condition was not much better, nor his person much safer, do seem strangely to presage, that God hath yet some great work to be done by him in his own due time.

And seems to presage that God hath something to do with him.

P. 64.

Prayers and tears the proper Arms of women;

You attribute this rare deliverance, and the hopes of his conversion, in part to the prayers and tears of his Mother; prayers and tears were the onely proper Arms of the old Primitive Christians; more particularly they are the best and most agreeable defence of that sex; but especially the prayers and tears

tears of a Mother, for the Son of her desires, are most powerful. As it was said of the prayers and tears of Monica, for St. Austine her Son; *fieri non potuit ut filius istarum lacrymarum periret*, It could not be that a Son should perish for whom so many tears were shed. God sees her tears, and hears her prayers, and will grant her request, if not according to her will and desire, (we often ask those things which being granted would prove prejudicial to our selves and our friends) yet *ad utilitatem*, to his Majesties greater advantage, which is much better: She wisheth him a good Catholick, and God will preserve him a good Catholick, as he is. We do not doubt but the prayers of his Father (*who now follows the Lamb in his whites*) for his perseverance, will be more effectual with God, than the prayers of his Mother for his change.

Your instance of his Majesties Grandfather, your grand King Henry the fourth, is not so apposite, or fit for your purpose. He gained his

Especially
of Mothers;

Yet not so
powerful
as his Fa-
thers in-
tercession
now in
Heaven.

P. 69.

The Au-
thors in-
stance of
Henry the
great not
pertinent.

Plutarch.

P. 66.
The just
commen-
dation of
K. Charls.

It is gross
impru-
dence to
seign that
he dyed a
Roman
Catholick.

Crown by turning himself towards his people, you would perswade his Majesty to turn from his people, and to cast away his possibilities of restitution, that is, to cut off a natural leg, and take one of wood.

To the tears of his Mother you adde the blood of his Father, whom you justly stile happy, and say most truly of him, that he preferred the Catholick Faith before his Crown, his liberty, his life, and whatsoever was most dear unto him. This faith was formerly rooted in his heart by God, not secretly and invisibly in the last moments of his life to unite him to the Roman Catholick Church, but openly during his whole Reign, all which time he lived in the bosom of the true Catholick Church. Yet you are so extremely partial to your self, that you affirm that he died Invisibly a Member of your Roman Catholick Church, as it is by you contr-distin- guished to the rest of the Christian world. An old pious fraud, or artifice of yours, learned from Machiavel, to gain credit to your Religion by

by all means, either true or false; but contrary to his own profession at his death, contrary to the express knowledge of all that were present at his murther. Upon a vain presumption, that, *Talem nisi vestra Ecclesia nulla pareret filium*. And because you are not able to produce one living witness, you cite St. *Austin* to no purpose to prove that the elect before they are converted, do belong invisibly to the Church; Yea and before they were born also. But St. *Austine* neither said nor thought, that after they are converted they make no visible profession, or profess the contrary to that which they believe. Seek not thus to adorn your particular Church, nor with borrowed but with stolen Saints, Whom all the world know to have been none of yours. What Faith he professed living, he confirmed dying; In the Communion of the Church of *England* he lived, and in that Communion at his death he commended his soul into the hands of God his Saviour. That which you have confessed here concerning King

The Authors confutes his demonstration, that Protestants have no faith.

Charles, will spoil your former demonstration, that the Protestants have neither Church nor Faith.

But you confess no more in particular here, than I have heard some of your famous Roman Doctors in this City acknowledge to be true in general; And no more than that which the Bishop of Chalcedon (a man that cannot be suspected of partiality on our side,) hath affirmed and published in two of his Books to the world in Print; That *Protestantibus credentibus*, &c. Persons living in the Communion of the Protestant Church, if they endeavour to learn the truth, and are not able to attain unto it, but hold it implicitly in the preparation of their minds, and are ready to receive it when God shall be pleased to reveal it (which all good Protestants and all good Christians are) they neither want Church, nor Faith, nor Salvation. Mark these words well. They have neither Church nor Faith, say you; If they be thus qualified (as they all are) they want neither Church, nor Faith, nor Salvation, saith he.

Lastly,

Lastly, Sir, to let us see, that your His intel-
 intelligence is as good in Heaven as ligence as
 it is upon Earth, and that you know good in
 both who are there, and what they Heaven as
 do, you tell us, That the Crown and Earth
 Conquest, which his late Majestie
 gained by his sufferings, was pro-
 cured by the intercession of his
 Grandmother Queen *Mary*. We
 should be the wiser to believe this, if
 you were able to make it appear,
 that all the Saints in Heaven do
 know all the particular necessities of
 all their posterity upon Earth. St.
Austin makes the matter much more
 doubtfull than you, that's the least of
 his Assertion, or rather to be plainly
 false; *fatendum est nescire quidem*
mortuos quid hic agatur. But with
 presumptions you did begin your
 Dedication, and with presumptions
 you end it. In the mean time, till you
 can make that appear, we observe,
 that neither Queen *Maries* constan-
 cy in the Roman Catholick Faith, nor
Henry the Fourth's change to the Ro-
 man Catholick Faith, cou'd save them
 from a bloody end. Then by what
 warrant

No faith
 sufficient
 armour
 against
 bloody
 attempts.

warrant do you impute King Charles his sufferings to his error in Religion? Be your own Judge.

Hec quanta despo deodimus! Alas! The Author much from what hopes are we fall'n! Par- fall'n from don our error, that we have mista- his former ken you so long. You have hereto- charity in fore pretended you self to be a mode- seeking rate person, and one that seriously the reuni- endeavour'd the reuniting of Chri- on of stendome by a fair Accommodation. Christen- dome.

The widest wounds are clos'd up in time; and strange Plants by Inoculation are incorporated together and made one; And is there no way to close up the wounds of the Church, and to unite the disagreeing members of the same mystical body? Why were *Caleb* and *Joshua* onely admitted into the Land of promise. whilst the carcasses of the rest perished in the Wilderness, but onely because they had been Peace-makers in a time of Schism? Well fare our learned and ingenuous Country-man *St. Clara*, who is altogether as perspicacious as your self, but much more charitable. You tell us to our grief, that

that there is no accommodation to be P. 204.

expected; that Cardinal Richelieu was too good a Christian, and too good a Catholique, to have any such thought; that the one Religion is true, the other false, and that there is no Society between light and darkness. This is plain dealing, to tell us what we must trust to. No Peace is to be expected from you, unless we will come unto you upon our knees, with the words of the Prodigal Child in our mouths, *Father forgive us, we have sinned against Heaven, and against thee.* Is not this rare Courtship? If we will submit to your will in all things, you will have no longer difference with us. So we might come to shake a worse Church by the hand, than that which we were separated from.

If you could be contented to wave your last four hundred years determinations, or if you liked them for your selves, yet not to obtrude them upon other Churches; If you could rest satisfied with your old Patriarchal power, and your *Principium unitatis*, or *Primacy of Order*, much good might

The way
to a general
Accommodation.

might be expected from free Councils, and Conferences from moderate persons; And we might yet live in Hope to see an Union, if not in all Opinions, yet in Charity, and all necessary points of saving truth, between all Christians; to see the *Eastern and Western Churches* joyn hand in hand, and sing, *Ecce quàm bonum & quam jucundum est habitare fratres in unum*; Behold how good and pleasant a thing it is for brethren to dwell together in unity. But whilst you impose upon us daily new Articles of Faith, and urge rigidly what you have unadvisely determined, we dare not sacrifice Truth to Peace, nor be separated from the Gospel, to be joyned to the Roman Church; Yet in the point of our separation, and in all things which concern either doctrine or discipline, we profess all due obedience and submission to the judgement and definitions of the truly Catholique Church; Lamenting with all our hearts the present condition of Christendome, which renders an Oecumenical Council, if
not

not impossible (mens judgements may be had, where their persons cannot) yet very difficult, wishing one, as general as might be, and (untill God send such an Opportunity) endeavouring to conform our selves in all things, both in *Credendis*, & *Agendis*, to whatsoever is uniform in the belief or practice, in the doctrine or discipline of the Universal Church; And lastly, holding an Actual Communion with all the divided parts of the Christian world, in most things, & *in voto*, according to our desires, in all things.

F I N I S.